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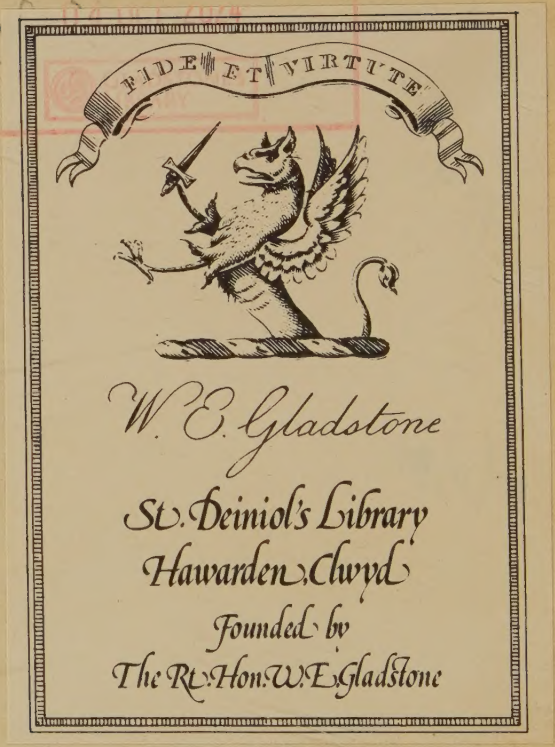

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CAMBRIDGE GREEK TESTAMENT

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THE GOSPEL ACCORDING TO S. MATTHEW

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THE GOSPEL ACCORDING TO S. MATTHEW

EDITED BY

B. T. D. SMITH, M.A.

SIDNEY SUSSEX COLLEGE
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WITH
INTRODUCTION AND NOTES

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INTRODUCTION

Chapter I

Jewish Christianity

When Christianity arose as a sect within Judaism the Divine Law was the foundation of the religious life of the nation. Differences of opinion might exist as to the interpretation of the Law, or as to whether scribal comment must be put on the same footing as written text, yet no Jew would have denied that "righteousness" and the due observance of the Law's demands were inseparably connected (see note p. 94 *The Greater Righteousness*). The momentous question that the first Believers were called upon to decide was whether this fundamental principle was to be regarded as in any way modified by the fact that they were living in the Last Days, and that Jesus of Nazareth was about to return in glory to usher in the Age to Come. Since the key-note of the Law was separation, its purpose the preservation of the Jewish nation as a peculiar people, the decision arrived at would determine whether Christianity was to remain a Jewish sect or come forward as a world-religion.

The First Gospel records the answer given in the last quarter of the first century by one section of Jewish Christianity. But the Gospel itself bears curious testimony to the fact that it was not the only answer given by Jewish believers.

The disciples of Jesus in the earliest days of their common life at Jerusalem were not conscious of any such problem. Their conformity to the precepts of the Law, if it did not attain to the strict standard of Pharisaic piety, was at least sufficiently close to it to ensure them a certain measure of protection from that party; some Pharisees indeed were attracted into the brotherhood. The problem of the relation of the Gospel to the Law appears to have been first raised by a Hellenist. According to Acts, Stephen was accused of teaching "that this Jesus of Nazareth shall destroy this place, and change the customs that Moses delivered us." If the material Temple and the sacrificial system were to pass away in the New Age (see note on xxvi. 60), it could be argued that

other outward ordinances of the Law such as circumcision would similarly come to an end, and might even now be dispensed with at this crisis in the world's history. It would seem likely that Stephen did not shrink from drawing such revolutionary conclusions from his thesis of the temporary character of the Mosaic system. At any rate, some of the Christian Hellenists scattered by the subsequent persecution went down to Antioch and there preached Christ not only to Jews but also to Greeks: the narrative makes it clear that they offered to Gentiles a share in the Messianic salvation without insisting upon full conformity to the Jewish Law as a precondition, *i.e.* without requiring them first to become Jews by the rite of circumcision. It is important to recognize the breach with Jewish thought and practice involved in this step: the new wine had burst the old wine-skins. It is true that Hellenistic Judaism in its missionary propaganda tended to lay stress upon the ethical aspect of the Law and to allegorize those ritual requirements which were most repugnant to the Gentile, while Philo tells us of Jews of the Dispersion who not only explain the whole Law in a symbolic sense but neglect its external observance. Still, there is very little evidence for any tendency among devout Hellenists to ask of the Gentile convert anything less than full submission to the Law's requirements. Palestinian Judaism, certainly, was untouched by any such liberalism. The Divine Law was a unity, and "whosoever shall keep the whole Law, and yet stumble in one point, he is become guilty of all" (Jas. ii. 10).

When reports of the new departure at Antioch reached the ears of the disciples at Jerusalem, Barnabas, himself a Hellenist, was sent to investigate. But if Barnabas came to curse, he remained to bless. The Gentile converts at Antioch were so manifestly the recipients of the Spirit that he gave the movement both his approval and his active support. To assist him in the work of building up the new community he brought Paul from Tarsus, since Paul had now been converted to the faith and universalist outlook of the Christian Hellenists he had once persecuted. Soon the Church in Antioch was sufficiently strong to spread their Gospel further afield.

Meanwhile the Church in Jerusalem heard with dismay of the progress of events, and determined that immediate steps must be

taken to vindicate in the eyes of their nation their own loyalty to the Law of God (Paul said bluntly—lest they should suffer persecution for the cross of Christ). Delegates were despatched to Antioch itself and to the cities of Asia Minor visited by the Antiochene missionaries, to affirm the faith of the Mother Church that "except ye be circumcised after the custom of Moses ye cannot be saved." On the return of Paul and Barnabas the controversy came to a head.

Some of the sayings in the First Gospel are best explained as having taken their present form under the pressure of this controversy. The conservatives of Jerusalem made appeal to the words and example of Christ. He had taught the eternal inviolability of the least letter of the least commandment of the Law (v. 18, 19); he had told his disciples to observe the Tradition (xxiii. 3). The Gentile mission could claim no sanction from anything that he had said or done—he had said "I was not sent save to the lost sheep of the house of Israel" (xv. 24); he had forbidden the Twelve to enter Samaritan or Gentile territory (x. 5); he had spoken of the danger of casting pearls before swine (vii. 6). Moreover the cities of Israel provided more than sufficient scope for missionary enterprise in these Last Days (x. 23).

Paul, we know, defended his presentation of the Good News on very different lines. He flatly denied the fundamental hypothesis of Judaism, that righteousness is the fruit of human obedience to the Law of God. No man can achieve righteousness —God must bestow it. It is now freely offered through the Gospel to every believer in Jesus Christ, and the Law, having fulfilled its educative and disciplinary functions, has been abrogated.

It can scarcely have been such a line of argument that induced Peter and others at the conference at Jerusalem to give their support to the action of the Antiochene missionaries. Three considerations may have determined their attitude. In the first place, they must have been conscious that the attitude of Jesus himself towards the Law had not been fairly represented by the conservatives. He had been profoundly critical of the legalist: he had been concerned more for the spirit than for the letter of the Law: he had shown a loving sympathy for the outcast, an indifference to the danger of ritual defilement, that had outraged

the Pharisees (cf. p. 95). Secondly, they cannot but have been influenced by the fact that the Divine Spirit was manifestly bestowed without regard to legal barriers. Peter himself had already baptized Cornelius and his household, who had received the gift of the Spirit before baptism. He had visited Antioch and had been sufficiently convinced by what he had seen of the Church there to have shared in their common meals, though on the arrival of the deputation from Jerusalem he had judged it politic to withdraw from communion with the Gentile converts until the dispute had been settled. Finally, outweighing the influence of old loyalties and prejudices, of reverence even for the Written Word, there was the consciousness of direct and immediate inspiration. Whether or no Acts has preserved the exact terms of the Apostolic letter, the phrase "it seemed good to the Holy Ghost and to us" must represent a conviction that bore fruit in the Jerusalem concordat.

The problem of the text of the Apostolic decrees does not concern us. However interpreted, it is clear that they represent the terms on which the Christian leaders were prepared to recognize and have communion with Gentile believers, and that these did not include submission to the rite of circumcision. They mark the real breach between Apostolic Christianity and Jewish orthodoxy.

But the conservatives, though overruled, remained unconvinced, and they constituted if not a majority at any rate a very important element in the Church of Jerusalem. Others acquiesced in the decision of the conference, partly perhaps because it seemed unlikely that they themselves would be called upon to recognize it in practice. None of the Twelve now resided permanently in the city ; the head of the community was James the Lord's brother, whose ascetic piety and scrupulous fulfilment of the Law won the respect of Jew and Jewish Christian alike, and earned for him the title of "the Righteous" (cf. Burkitt, *Christian Beginnings*, p. 57 f.). According to Acts he had supported the argument of Peter at the conference, but it is evident that the attitude of the Church in Jerusalem (and that means of Hebrew Christians in general) towards the Gentile mission was one of critical aloofness, and towards Paul one of deep suspicion.

Jewish Christianity of this type survived the destruction of the city and lingered on for centuries. In the "Ebionites" and

"Nazarenes" of the Christian Fathers we recognize the descendants of the "circumcision party" among the "poor saints" (Ebionites = ebyonim, poor; cf. v. 3 note), as well as those Hebrew Christians who, while not seeking to impose the Mosaic system upon the Gentiles, nevertheless continued to observe it themselves, and had escaped incorporation into the Great Church. They had their own vernacular Gospel, "the Gospel according to the Hebrews," which Jerome saw and translated. Unfortunately only a few extracts from it have been preserved, but it would appear to have been closely related to our "S. Matthew," and where it differed from the canonical Gospels to have been of inferior value. It is noteworthy that it contained an account of the appearance of the risen Christ to *James*.

Meanwhile through the missionary activities of Paul a very different type of Christianity was being disseminated in the Gentile world. Paul taught that all believers, Jews as well as Gentiles, must be regarded as no longer "under Law." The lives of Christians were to be governed by no system of external rules but by the inward compulsion of the Spirit of Christ. It is true that if the testimony of Acts is to be accepted the Apostle's theory did not tally with his practice, and he himself continued to observe the Law and bade his Jewish converts do the same. Possibly this apparent inconsistency can be removed by taking into account his maxim that in view of the fact that they were living in the Last Days, every believer should continue in the calling wherein he was called. However that may be, it is clear that his doctrine of Christian liberty was liable to break down badly as a working principle. It assumes an ethical training before conversion which the Jew had indeed received, through the Law, but which was most certainly lacking in the case of many of his Gentile converts (cf. Knox, *S. Paul and the Church of Jerusalem*, p. 310). A Jewish Christian teacher who visited the Corinthian Church might well doubt the soundness of Paul's gospel. Moreover such a doctrine was peculiarly liable to perversion, and the Pauline letters as well as other N.T. writings bear witness to the fact that it did not escape this danger (cf. p. xiii).

But there were Jewish Christians who shared Paul's universalist outlook without sharing his revolutionary attitude towards the Law. If for the most part they were Hellenists, there was to

be found among them at least one representative of the original disciples of Jesus: "it is one of the mistakes of the Tübingen school that it did not recognize that Peter, not only in the Acts but also in the Pauline epistles, is on the Hellenistic, not the Hebrew side" (*Beginnings*, p. 312). The point where they diverged from Jewish orthodoxy was that whereas the latter regarded those Gentiles who accepted the monotheistic creed and ethical code of the Law without full conformity to its ritual requirements as eligible at the best for an inferior position in the New Age, Jewish Christianity of this type recognized such as full members of the Christian community, equal sharers in the coming Messianic salvation, on their acceptance of the Christian Gospel. Such an attitude, since it involved table-fellowship with Gentile converts at the common meals, necessarily entailed an infringement of the letter of the Law which would be intolerable to the Pharisaic rigorist, but not impossible for the Jew of Galilee or the Diaspora. But the course of events, the growing hostility of the Jews towards the Christians, above all the disaster of A.D. 70, widened still further the breach between these Jewish Christians and Judaism. The centre of the Legal system was the Temple and the Temple cultus: with the destruction of Jerusalem these came abruptly to an end. The Judaism that survived, though built upon the ruins of the old, was very different. The catholic Jewish Christian found in the collapse of the old order of things only the final confirmation of his position. Christianity is the New Law, the Church the New Israel: that is the thesis of the First Gospel.

Chapter II

The Church of the First Gospel

The First Gospel reflects the point of view of a Christian community, and not merely that of the individual who wrote it. To a large extent the same is true of the other Gospels; in the case of one that was originally anonymous the assumption seems to be needed to account for its acceptance as an authoritative document (cf. Streeter, *Four Gospels*, p. 500). The community of its origin was a Greek-speaking one, in which Jewish Christians were at any rate the dominant element. Two main themes of the

Gospel have been already stated—that Christianity is the New Law and the Christian Church the true Israel; to these we must add a third—that Jesus is the Messiah of Prophecy.

In its identification of the life of righteousness with the observance of Law (v. 20 f., xix. 17 note) the community is more faithful than was S. Paul to the Jewish conception of religion. If there is no ground for suspecting anti-Pauline polemic in the Gospel itself, apart from its sources, it is at the same time evident that antinomian perversions of Paul's teaching constituted a pressing problem (cf. notes on vii. 15 f., xiii. 41, xviii. 6; and p. xi).

There was need to insist that Christians are bound by a Law. But the Law by which they are bound is not identical with the Old Law of Judaism: it is that Law as revised and amplified by Christ, whose teaching is here codified and presented in five great discourses, the Christian parallel to the five books of Moses (v. 1–vii. 28, x, xiii. 1–52, xviii, xxiv–xxv). Its interpretation and application is the task of the "wise men and scribes" of the new congregation of Israel to whom has been entrusted the power to open and shut, to bind and to loose (xvi. 19, xviii. 18, xxiii. 8, 34, and notes). The nation which put to death God's Messiah has itself been brought nigh to death and its Temple lies in ruins. The risen Christ has raised up for himself an Israel which knows no national barriers and against which the gates of Sheol shall not prevail. Wherever two or three are gathered together in his name the presence of a greater than the Temple is assured, whose death for the remission of sins is the true Sacrifice.

The Gospel which is most Jewish in its outlook is also the one which is most bitter in its hostility towards Judaism. The Jew is no son of the Kingdom, but an alien (xvii. 25). The crime of the crucifixion is fastened, not upon Pilate nor upon the Sanhedrin, but upon the Nation as a whole (xxvii. 24, 25). But naturally it is for the Pharisee that Jewish Christianity reserves its deepest enmity. The very fact that Pharisaism, whatever its defects, was a genuinely religious force which enabled Judaism to survive the catastrophe of A.D. 70, will explain why the Jewish Christian was less than just to his earliest protector (cf. notes on iii. 7, xxii. 15, 34, xxiii).

It is impossible to determine the extent to which the com-

munity regarded itself as freed from the obligations of the Mosaic Law as literally interpreted. It would be in itself unlikely that Jewish Christians of the type represented by the evangelist ceased altogether to observe rules by which their lives had formerly been governed, and the Gospel itself appears to bear witness to the fact that such a deep-rooted institution as Sabbath observance survived unchallenged—it is at any rate assumed that no extremity would induce a Christian in Judaea to exceed the limits of a Sabbath-day's journey (xxiv. 20: and see p. xxiii). But in a community that comprised "little ones" as well as "righteous" some variety of practice as well as lapses from ideals must be expected (cf. xviii and notes).

There is however no evidence of a radical difference of opinion existing at the time of the composition of the Gospel as to the power of the Christian ecclesia to interpret the Law or as to the obligation of the Gentile mission. There is no trace of the activity of "Judaizers." If the peace of the community has ever been disturbed by controversy on these points, that controversy has died down long ago. Moreover, all are agreed in looking to Peter as the great interpreter of the Law according to the mind of Christ (xvi. 18, 19. Cf. also x. 2, xiv. 28 f., xv. 15).

The incorporation into the Gospel of sayings that represent the position of a very different school of thought (see p. ix) is in itself evidence of harmony in the community; such sayings have ost their controversial sting (v. 17, 18 is particularly instructive in this connection). The fact that they are accepted without question shows that the source whence they are derived is regarded as highly authoritative. On one point their evidence is to be preferred to that of Mark's Gospel, despite its connection with Peter—the severe restriction of the mission of Christ himself to the Jewish nation and to Jewish territory. Mark's version of the incident of the Syro-Phoenician woman is replaced by one quite useless to an apologist for the Gentile mission of the Church. The existence of the two versions seems to be evidence that this incident was appealed to in the earlier days of the great dispute, and Streeter is perhaps right in concluding that the choice here made represents a concession on the part of the local liberals to the local conservatives and still scrupulously adhered to by the evangelist, the conservatives on their side conceding that the extension

of the Gospel to the Gentiles had been authorized by the risen Lord. Another explanation, however, is suggested below (p. xxiii) and seems preferable.

The third great theme of the Gospel is the Messiahship of Jesus. Proof of this is found in the correspondence between the facts of the Gospel history and Old Testament predictions. That Scripture foretold Christ's life and death was of course a commonplace of the early Church—collections of Old Testament proof-texts were probably one of the first literary products of Christianity—but in no other New Testament writing is the argument developed so fully, both by implication and direct statement. The story of Israel's deliverance from Egypt anticipates the Messianic deliverance: Moses is a type of the Christ: the wilderness wanderings foreshadow the Temptation: there has been a new giving of the Law, sealed by a new Covenant sacrifice: prophecy has foretold his residence at Nazareth and at Capernaum, his parables and miracles, the plots of his enemies and the incidents of his Passion. Since one divine purpose runs throughout the history of Israel and makes it a unity, exact correspondence can be expected between prophecy and fulfilment; the events of the life of Christ can be described as taking place "in order that" Scripture may be fulfilled; and Scripture can be used to supplement and correct the Gospel tradition (cf. xxi. 2, xxvi. 15, xxvii. 3–10, 34, 43).

Jesus is the Christ. It is known that he referred to himself as "the Son of Man," not as "the Messiah," but the former designation is understood as being properly appropriate only to the conditions of his earthly life (cf. ix. 8 note). The connection of the Messianic title in the Jewish mind with the Davidic monarchy is shown by the implied claim that Jesus is the legal heir to the throne of David, a claim which is curiously at variance with his own attitude towards the popular Messianic conceptions (xxii. 41 f.). A solution of the problem that he himself propounded is found in the story of the virgin-birth.

Jesus is Lord. Only a false disciple such as Judas would even during his earthly life have addressed him as "Rabbi." κύριε is found 19 times in Matthew, only once in Mark. The title is a vague one, but for the Christian connotes more than earthly dignity. The believer's heaven now contains not only "the

Father" but "the Son" (the phrase "My Father" is found in Mt. 18 times, in Mk 0, in Lk. 4. Cf. Jackson and Lake, *Beginnings*, p. 402): and though pre-existence is not stated of him—at least expressly—the story of the supernatural birth shows that the Divine Sonship claimed for him covers more than a moral relationship.

The religious experience that underlies this Christology may be illustrated from the Gospel. The saying "Where two or three are gathered together in my name, there am I in the midst of them" has its counterpart in a Jewish saying—"Two that sit together and are occupied in words of Torah have the Shekinah among them": the Fourth Gospel will serve as a commentary—"If a man love me, he will keep my word; and my Father will love him, and we will come unto him, and make our abode with him."

Christian reverence now demands a revision of some of the details of an earlier portrait of the Christ. Thus reference to his anger and indignation—though not to his compassion—should as a rule be omitted (cf. viii. 3, 4, xii. 13, xvi. 2, xix. 14 and parallels in Mk), as should statements that might be understood to imply ignorance or inability (cf. viii. 4, 5, ix. 22, xiii. 58, xiv. 16, 17, 25, xxi. 19 and parallels in Mk; xix. 16, 17 should also be noticed in this connection). In the same way the respect that is felt for the Twelve finds expression in a tendency to omit statements that might reflect on their characters as ensamples to the flock of Christ (cf. viii. 25 f., xiii. 16, 17, xiv. 33, xvi. 9, 12, xvii. 4, 9, 13, 23, xviii. 1, xx. 20, xxvi. 43 and parallels in Mk). To some extent, though not to a great extent, the pictures of Jesus and his first followers are becoming conventionalized. Again, a comparison of the First and Second Gospels shows that while the supernatural is an essential feature of Mark's story, the element of the marvellous becomes more prominent in Matthew's. Not only does the latter evangelist heighten the miraculous character of the cures wrought by Christ (cf. p. 112 end of note), but in the narrative matter peculiar to his Gospel wonders and portents play a large part.

Jesus is the Messiah—and soon all will be compelled to recognize him as such. The expectation that he is about to return in glory has been in no way weakened by any disappointment the

Church may have suffered in the past, and the deep interest felt by this community in all sayings that bear upon its great hope is shown by the prominence given to the Apocalyptic discourse, here expanded to more than double the length of the corresponding section in Mark. Stress is laid upon the immediacy of the Parousia (x. 23, xvi. 28, xxiv. 29 and notes); predictions are made more explicit (xvi. 27, 28); and details are supplied from the stock of conventional Apocalyptic imagery (xxiv. 29–31).

On the other hand, by a partial identification of the Kingdom with the Church, preparation is already being made for the passage from Apocalyptic to Institutional Christianity with its transmuted eschatology and transference of emphasis from the glory about to be revealed to the treasure already provided. Matthew's is the most "ecclesiastical" of the Gospels, as it is indeed the only Gospel in which the word ἐκκλησία occurs.

The general background of thought and practice is naturally seen more clearly than details of Church life and organization, yet something may be gathered in regard to these to make our picture of the local church more complete. It is perhaps situated near one of the great highways of the Empire, for travelling Christians of all ranks might arrive seeking hospitality from the brethren, and missionaries be sent out to make disciples of all nations (x. 40–42, xxviii. 19). Jews of course are there, as they are everywhere, and between them and the Christians there is undisguised hostility. It is not an easy thing to be a Christian: the confession of the Name exposes one to the hatred not only of the Jew but of the Gentile, and a missionary church has its martyrs (x). The itinerant ministry of "apostles and prophets" holds the chief place in the Christian community here as in the Pauline epistles and the Didache: in the "wise men and scribes" we may probably see a reference to the local teachers (x. 40–42, xxiii. 34). Scandal is not unknown in the church—it seems to representatives of an older generation that there has been a grievous falling away from an earlier standard—and excommunication must be resorted to, though only as an extreme measure (xviii, xxiv. 12). Even the prophet who addresses the community at their meetings for worship, the exorcist and the wonder-worker, may prove a false prophet, a preacher of lawlessness. The fact that Christian worship took its rise in the synagogue may be illustrated by the influence

of Jewish prayers upon Matthew's version of the Lord's Prayer. The baptismal formula shows that liturgical forms are beginning to crystallize. It may be that the First Gospel—in Dr Nairne's phrase, "the Liturgic Gospel"—owes its orderliness, its broad divisions, not only to the fact that it was planned as a Manual of Church Law and Christian Doctrine and Apologetics, but that from the first it was intended to be read at the church assemblies (Nairne, *Faith of the N.T.* p. 42).

Chapter III

Sources and Plan of the Gospel

I. Mark. To Mark belongs the credit of having created a new type of Gospel literature, which for want of a better word we must call the biographical. He was the first to give in writing a connected account of the Ministry of Christ. The earliest written records would appear to have been fragmentary in character, and, since their contents were determined by the practical needs of the first Christian teachers and missionaries, confined in the main to the Sayings of Christ. Memory was not likely to fail them in regard to the main facts of the Gospel history, but it might play them false where accuracy was most needed, in regard to Christ's words. Thus the value of the written record to supplement oral tradition would soon be realized, and collections formed in writing of the Sayings and Parables of Christ, illustrating his teaching on one or many of the points which most closely concerned the Christian communities—the Kingdom of Heaven, the Parousia of the Son of Man, the Law and its observance, and similar topics.

But circumstances were changing when Mark wrote his "Gospel" for the Roman Church, probably some time between 64 and 70 A.D. The generation that could give first-hand information about the Ministry of Jesus was passing away; that Mark's book met a very definite need not only in Rome but elsewhere is shown by the fact that it became a model for others to copy. "The Gospel

of Mark is not simply more faithful than others to the Synoptic norm: it was itself the originator of the Synoptic norm, the direct source of the 'Synoptic' element in the others" (Burkitt, *Earliest Sources*, 1st ed. p. 78). When in the course of time a copy reached the community to which "Matthew" belonged, it found no earlier rival of its kind in the field: if it was ultimately displaced there, it was by its own child. It provided the First Evangelist with his framework, and for the story of the Ministry as a whole was his only source of information. He has incorporated it almost entirely: the only considerable sections that he has omitted are the following:

Mk i. 23–28., vii. 32–37., viii. 22–26. } Miracles of healing: see note p. 112 last paragraph and notes on viii. 28, ix. 27 f., 32 f.

i. 35–39. Departure from Capernaum to preach elsewhere.

iv. 26–29. Parable of the seed growing secretly: see note on xiii. 24 f.

ix. 38–40. The exorcist: perhaps omitted in view of vii. 22, 23.

xii. 41–44. The widow who gave alms.

But from the point of view of the Christian community Matthew's Gospel was a great improvement upon Mark's, both in regard to contents and the arrangement of material. (*a*) Considered as a Life of Christ Mark's Gospel was incomplete. It gave no information about Christ's early years, and it described no Resurrection appearance (see note on xxviii. 16 f.): Matthew was able to make good both these deficiencies. Again, considered as a record of the Teaching of Christ Mark's Gospel was still more incomplete, and recourse must be had to other records to supplement it: Matthew incorporated these into his narrative. (*b*) In Mark's Gospel there is only one long connected discourse—the Apocalyptic chapter (xiii). Taking a hint perhaps from his other sources, Matthew collected the sayings of Christ dealing with related topics into five great discourses, and the practical convenience of such an arrangement is obvious. He extended it indeed to other material, so that his account of the Galilean ministry falls as it

were into separate chapters, each concerned with a different aspect of the ministry (see p. xxvii).

II. "*Q.*" Matthew's Gospel is approximately twice the length of Mark's. About 200 verses of his additional material are also represented in Luke's Gospel. The degree of resemblance between the two versions varies, but in some cases it is so close as to justify the conclusion that these passages at least lay before the two evangelists in the same written form, and it is at any rate a fair working hypothesis that they were derived from a single source.

On this assumption, it would seem that this source, usually referred to as Q (=Quelle, source), opened with an account of John's preaching and of Christ's baptism and temptation, and that this introduced a collection of Christ's sayings, beginning with a discourse on the heirs of the Kingdom (Luke's Sermon) and possibly concluding with teaching about the Coming of the Son of Man. It contained the story of the centurion's servant, Christ's reply to John's message and his sayings about the Baptist, a mission charge, Christ's great thanksgiving, teaching about prayer, answers to and criticism of his antagonists, exhortations to faithful discipleship, lament over Jerusalem. The order of the passages usually assigned to Q is seldom the same in the two Gospels, but we know from their treatment of Mark that Luke is more likely to have retained the order of a common source than Matthew, who collates his material.

On the other hand, it must be remembered that any reconstruction of Q must remain highly speculative, and any conclusions based thereon as to its character and origin extremely hazardous. Our reconstructed Q may well contain material drawn from more than one source: could we have disentangled the Marcan from the Q material without the aid of Mark's Gospel? Again, it is unlikely that both evangelists incorporated the whole of Q: how much of the matter peculiar to Matthew and peculiar to Luke ought to be so labelled? The absence of any clearly-marked "tendency" passages in the common material may point to a date before the Gentile controversy became acute—but we cannot speak with certainty either about what Q contained or about what it did not contain. Burkitt's conclusion may be unwelcome,

but it is difficult to withhold assent to it—"I am persuaded that Q is to us, and must remain, a collection of disconnected fragments" (*Earliest Sources*, 1st ed. p. 46).

III. Other Sources. About 100 verses of the (roughly) 400 peculiar to Matthew represent narrative matter. It is disappointing to find how little Matthew has to add to Mark's account of the events of the Gospel history, and how legendary in character much of this additional material appears to be. The reminiscences of "those who from the beginning were eyewitnesses and ministers of the Word" which the Christian communities had been at pains to preserve were those relating to the teaching of Christ, not to the details of his life and ministry: Luke's Gospel teaches the same lesson—at all events so far as the Galilean ministry is concerned—though he has been more fortunate than Matthew in the sources of his non-Marcan narrative matter. Apart from the stories of Christ's birth and infancy, and two incidents in which Peter is prominent (Peter walking on the water; the Temple tax), the matter peculiar to Matthew is limited to details connected with the Passion and Resurrection (the end of Judas; the intervention of Pilate's wife; Pilate's exculpation of himself; the earthquake and resurrection of the saints; the sealing and guarding of the tomb, and the sequel; the appearances to the women and to the Eleven). Much of this is probably drawn from oral tradition, but the phenomena presented by Matthew's Old Testament quotations may suggest a written source for the Infancy narratives and the story of the fate of Judas.

Matthew's formal quotations from the Old Testament fall under two heads: (1) quotations ascribed to Christ or to those addressing him; (2) quotations in comments upon the narrative. The majority of the former class occur also in one or both of the other Synoptists, and with one exception (xi. 10 = Lk. vii. 27) are in general agreement with the LXX. Moreover we find that Matthew tends to assimilate the text of his source still more closely to the LXX (xiii. 14, 15 = Mk iv. 12, xix. 4, 5 = Mk x. 6, 7, xix. 18, 19 = Mk x. 19, xxii. 24 = Mk xii. 19), and in one quotation peculiar to his Gospel seems to show at once his ignorance of Hebrew and his dependence upon the Greek Bible (xxi. 15, 16: see note).

An examination of the second class produces very different

results. With the exception of iii. 3, they are all peculiar to Matthew, viz.:

i. 23. "Behold, the virgin shall be with child."
ii. 15. "Out of Egypt."
ii. 18. "A voice was heard in Ramah."
ii. 23. "He shall be called a Nazarene."
iv. 15. "The land of Zebulon."
viii. 17. "Himself took our infirmities."
xii. 18. "Behold, my servant whom I have chosen."
xiii. 35. "I will open my mouth in parables."
xxi. 5. "Tell ye the daughter of Zion."
xxvii. 9. "And they took the thirty pieces of silver."

We may add another quotation peculiar to Matthew which does not fall strictly under either head:

ii. 6. "And thou Bethlehem."

Only one of these eleven quotations at all closely resembles the LXX (i. 23). One cannot be identified (ii. 23), four are more or less free renderings of the Hebrew, uninfluenced by the LXX version (ii. 6, 15, viii. 17, xxvii. 9), five seem to be independent renderings affected to some extent by the LXX (ii. 18, iv. 15, xii. 18, xiii. 35, xxi. 5).

If, as we have seen reason to believe, Matthew's Bible was the Greek one, not the Hebrew, one of his sources must have been a collection of Old Testament prophecies translated with some freedom from the Hebrew, and therefore probably coming originally from Palestinian Christian circles. Additional evidence for this conclusion may be found in the fact that once certainly (xxvii. 9), and possibly twice (xiii. 35), Matthew is in error as to the authorship of a quotation. No stress should be laid on the fact that all these quotations are introduced by a similar formula: the repetition of formulae is a feature of the Gospel (p. xxvi).

Four of the quotations are introduced into the Marcan narrative; we might therefore conclude that the remainder owe their position in the narrative to the evangelist. But such a conclusion raises grave difficulties. It is true that the narratives concerned can stand alone—but some of the quotations cannot. Of what service is ii. 15 as a proof-text without the story of the flight into Egypt; or ii. 18 without the clue provided by the story of the

massacre of the Innocents? It would seem, then, that the collection of Old Testament prophecies must have reached Matthew together with a commentary—whether supplied orally or in written form—and that from this special source Matthew derived the stories of the Infancy of Christ and of the end of Judas. If, as would appear more probable, the commentary was supplied orally, we may go on to conjecture that his informant was a "Hebrew" Christian, and that he also provided other narrative matter—*e.g.* the portents at the crucifixion, the guard at the tomb. The comment upon the name "Jesus" (i. 21 note), the fact that the story of Judas depends in part upon variant readings of the Hebrew text of Zechariah (xxvii. 3 f. note), the local knowledge possibly implied in the reference to Akeldama as a cemetery, may be appealed to as affording some slight confirmation of this theory. It is tempting to make a further guess—that the "Judaistic" version of the incident of the Syro-Phoenician woman, perhaps even the reference to the Sabbath in xxiv. 20, may be due to the influence of this representative of Hebrew Christianity.

We may assume that those sayings which reflect an attitude towards the Mosaic Law and the Gentile mission at variance with that of the Gospel as a whole have a common origin, even if they are not all derived from a single document, and that they represent a tradition which bears the impress of the Gentile controversy. Jerusalem is suggested as its natural birthplace, and its association with the Mother Church would go far towards explaining its incorporation into this Gospel. We may assign to this source not only isolated sayings but some blocks of material. A collection of sayings dealing with the relation of Christ's disciples to the Law seems to lie behind Matthew's section on the Greater Righteousness (see note before v. 1): a collection of Woes against the Pharisees may have been combined with a similar collection from Q in Mt. xxiii. It must not of course be supposed that only "tendency" sayings were represented in this source; much of the matter peculiar to Matthew, as well as some of that which he has in common with Luke but in a form sufficiently distinct to suggest difference of origin, may have been derived from it.

The character of Matthew's special sources would be readily explained by the conjecture that a Palestinian Christian was a member of Matthew's community at the time of the composition

of the Gospel, and assisted the evangelist by supplying traditions, oral and written. If these in part are coloured by past controversies, the passage of time has obscured their controversial significance. His own attitude towards the Gentile mission is a friendly one, as his presence with the community implies, even if the restriction of Christ's earthly mission to the Jewish nation is a truth still jealously guarded in the tradition of Palestine, and a more exact conformity to the Jewish Law is customary there.

IV. Treatment of Sources. In investigating the way in which the evangelist employs his sources, his treatment of Mark is our chief guide. We notice the following points: (*a*) Compression of narrative matter. Matthew adopts Mark's plan of presenting the Gospel in the form of a consecutive narrative. But he has none of Mark's delight in telling a story—his interest is always severely didactic. Ruthlessly he cuts out from his source all that appears to him to be beside the point or unedifying. Thus the stories of the Storm, of the Gadarene demoniacs, of the woman with an issue of blood, of Jairus' daughter, which in Mark represent 821 words, are reduced to 357 words in Matthew viii. 23–ix. 26 (cf. also his treatment of Mk i. 23 f., vii. 32 f., viii. 22 f.: see note on viii. 28). On the other hand, he very greatly amplifies Mark's record of Christ's teaching. (*b*) Grouping of material. This has already been alluded to (p. xix), and may best be appreciated by reference to the plan of the Gospel given below (p. xxvii). The evangelist is an experienced teacher, and knows the value of an ordered presentation of his subject—he believes indeed that system and order characterize God's revelation to man (i. 17, 22). A tendency to numerical arrangement may be observed throughout his Gospel, a mnemonic device no doubt early adopted for the preservation of the Christian tradition and represented in his sources but carried further by the evangelist: *e.g.* we have 3 dream visions to Joseph, 3 temptations, 3 notable duties, 3 groups of 3 miracles, 3 questions (xi. 7–9), 3 prayers in Gethsemane, triplets like the judgment, the council, the hell of fire (v. 22), Rabbi, Father, Master (xxiii. 8–10), altar, temple, heaven (xxiii. 20–22), mint and anise and cummin, justice and mercy and faithfulness (xxiii. 23); 5 long discourses closing with the same formula, 5 illustrations from the Law; 7 parables (xiii) and 7 Woes; 10 fulfilments of Scripture cited (excluding ii. 6). "Such numerical

arrangements are common in the Mishnah generally" (Hawkins, *Horae Synopticae*, p. 166).

No little artistic skill is displayed in the arrangement of the material. We may notice the way in which the groups of miracles are divided, the first closing with the story of unsatisfactory aspirants to discipleship, one of whom is a scribe, the second group closing, in striking contrast, with the choice of a tax-collector to become one of the Twelve, and the third group leading up to the charge to the Apostles—the position occupied by the story of the rejection at Nazareth as the conclusion and epitome of the Galilean ministry—the selection of the picture of the Son of Man on the throne of his glory to end the Apocalyptic section and introduce the story of the Passion. Matthew's version of the confession of Peter, with the contrast intended between the "Son of Man" of the question and the "Son of God" of the reply, may be referred to in this connection. Again, if his discourses can be described as mosaic-work, the separate pieces are so grouped as to form a pattern. We are seldom in doubt as to why a particular saying should have been selected to occupy the position it does, even if we are sometimes conscious that it has been given a new meaning in the process.

(*c*) Conflation of sources. It would have been surprising if Matthew's sources had never contained similar material—if, that is to say, the knowledge of any particular incident or saying or group of sayings had always been strictly confined to one line of tradition. As a matter of fact, it is evident that this was not the case. Matthew and Luke had before them, both in Mark and Q, versions of John's preaching, of Christ's baptism and temptation, of the Beelzebul controversy, of the parables of the Mustard seed and the Leaven, of the mission charge, etc. We see, moreover, that the two evangelists treat such duplicate versions very differently: while Luke tends to keep them distinct or to adopt the non-Marcan, Matthew carefully combines them.

Streeter has recently pointed out (*Four Gospels*, 238 f.) that we have here a clue to some puzzling features in the non-Marcan sections of Matthew and Luke (*e.g.* in the two Sermons), which have led to the complicated theory that Matthew and Luke employed different recensions of Q. In place of this Streeter substitutes the simpler hypothesis that the combination of

resemblance and difference in the two versions is to be explained by the fact that Matthew has conflated Q material with similar material from another source.

(*d*) Rewriting of material. Moulton, who characterizes the language of the Gospel as "a correct if rather colourless Greek which avoids the vulgar forms without displaying a mastery of the literary syntax," decides, as against Harnack, that Matthew "alters the language of his sources very much more than Luke does, so as to make the style of his work decidedly more uniform" (*Grammar*, II, Part I, p. 10). When employing the Second Gospel he prunes off the redundancies of Mark's style (cf. iv. 17 = Mk i. 15, viii. 26b = Mk iv. 39, xiii. 3 = Mk iv. 2, xxvi. 63 = Mk xiv. 61), corrects his syntax, substitutes more literary or more ordinary forms for vulgar or unusual ones (cf. iii. 6 = Mk i. 10, iv. 1 = Mk i. 12, ix. 6 = Mk ii. 11, xii. 14 = Mk iii. 6), avoids many of Mark's historic presents and his pleonastic use of *εὐθύς*, replaces *καί* by *δέ*, imperfects by aorists, etc.

The repetition of phrases is a feature of this Gospel. The following are some of the more striking examples:

καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς vii. 28 (cf. Lk. vii. 1): *also* xi. 1, xiii. 53, xix. 1, xxvi. 1.

ἵνα πληρωθῇ τὸ ῥηθέν κτλ i. 22, and the similar formulae ii. 15, 17, 23, iv. 14, viii. 17, xii. 17, xiii. 35, xxi. 4, xxvii. 9.

ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων viii. 12 = Lk. xiii. 28: *also* xiii. 42, 50, xxii. 13, xxiv. 51, xxv. 30.

εἰς τὸ σκότος τὸ ἐξώτερον viii. 12: *also* xxii. 13, xxv. 30.

οἱ προφῆται καὶ ὁ νόμος or in opposite order xi. 13 = Lk. xvi. 16: *also* v. 17, vii. 12, xxii. 40.

ὁδηγοὶ τυφλοί xv. 14: *also* xxiii. 16, 24.

ἐλέησον...υἱὸς (υἱὲ) Δαυείδ xx. 30, 31 = Mk x. 47, 48: *also* ix. 27, xv. 22.

Some of Matthew's most characteristic words and phrases are: *ἀναχωρέω* (10 times), **βασιλεία τῶν οὐρανῶν* (32), *ἰδού* after gen. absolute (11), *λεγόμενος* with names (13), *πατὴρ ἡμῶν, ὑμῶν, σου, αὐτῶν* (20), *πατὴρ ὁ ἐν (τοῖς) οὐρανοῖς* (13), **πατὴρ ὁ οὐράνιος* (7), *προσέρχομαι* (52), **ῥηθέν*, and once **ῥηθείς* (13), **τί σοι*, or *ὑμῖν*, *δοκεῖ* (6), *τότε* (90), *ὑποκριτής* (13), *ὥσπερ* (10). The following should also be noticed: **ἀνομία* (4), **ἄρτι* (7), *δικαιοσύνη* (7), *εἷς = τις* (4), **ἡμέρα κρίσεως* (4), *κρίσις* (12), *ὀλιγόπιστος* (4), **παρουσία*

(4), *πονηρός, ό, *πονηρόν, τό (5), προσκυνέω (13), προσφέρω (14), Σαδδουκαῖοι (8), *συμβούλιον λαμβάνω (5), συνάγω (24), *συντέλεια (τοῦ) αἰῶνος (5).

An asterisk denotes those words and phrases which are not found in the other Synoptic Gospels. A study of such lists throws no little light upon the evangelist and his circle: full lists will be found in Hawkins, *Horae Synopticae.*

(*e*) Alterations in the substance of statements. Reference has already been made to the chief editorial changes which come under this head—those the motive of which is reverence for Christ and his Apostles (see p. xvi), or the desire to emphasize miracle (see p. xvi), or to make events correspond more closely with prophecy (see p. xv). Alterations due to interest in Apocalyptic have been mentioned on p. xvii.

V. Plan of the Gospel. The following analysis shows the structure of the book:

THE GENEALOGY OF THE MESSIAH	i. 1–17.
THE BIRTH OF THE MESSIAH	i. 18–25.
THE INFANCY OF THE MESSIAH	ii. 1–23.
THE MESSIAH'S CALL AND PREPARATION	iii. 1–iv. 16.
(1) The Baptist's Preaching	iii. 1–12.
(2) The Baptism of Christ	iii. 13–17.
(3) The Temptation	iv. 1–11.
(4) Residence in Capernaum	iv. 12–16.
THE GALILEAN MINISTRY	iv. 17–xiii. 57.
The Proclamation of the Kingdom of Heaven	iv. 17–25.
The Giving of the Law	v–vii.
(1) The Beatitudes	v. 1–12.
(2) Salt and Light	v. 13–16.
(3) The Greater Righteousness	v. 17–vi. 18.
(*a*) Illustrations from the Law	v. 21–48.
(*b*) „ „ Three Notable Duties	vi. 1–18.
(4) On Detachment	vi. 19–34.
(5) On the Treatment of Others	vii. 1–12.
(6) On the Two Ways	vii. 13, 14.
(7) On the Teachers of Lawlessness	vii. 15–23.
(8) The Two Builders	vii. 24–27.

The Works of the Christ	viii–ix 34.
(1) Three Miracles of Healing	viii. 1–18.
Two Disciples	viii. 19–22.
(2) Three Miracles of Power	viii. 23–ix. 8.
Call of Matthew	ix. 9–17.
(3) Three Miracles of Restoration	ix. 18–33.
The Mission of the Twelve and their Instructions	ix. 35–xi. 1.
(1) Introduction	ix. 35–x. 1.
(2) The List of Apostles	x. 2–4.
(3) The Charge	x. 5–xi. 1.
Christ and his Critics	xi. 2–xii. 50.
(1) The Ministry interpreted by Christ	xi. 2–30.
(2) The Ministry as seen by the Pharisees	xii. 1–50.
Christ's Parables of the Kingdom	xiii. 1–53.
Nazareth: the Great Rejection	xiii. 53–58.
THE PERIOD OF WANDERINGS	xiv. 1–xvi. 20.
Herod and Christ	xiv. 1–12.
A Desert Place by the Lake	xiv. 13–21.
A Journey across the Lake	xiv. 22–33.
In the Plain of Gennesaret	xiv. 34–xv. 20.
Near Phoenicia	xv. 21–28.
On the East of the Lake	xv. 29–38.
On the West of the Lake	xv. 39–xvi. 4.
Across the Lake	xvi. 5–12.
Near Caesarea Philippi: the Great Confession	xvi. 13–20.
THE WAY OF THE CROSS	xvi. 21–xxviii. 20.
First Prediction of the Passion	xvi. 21–28.
The Transfiguration	xvii. 1–9.
A question about Elijah	xvii. 10–13.
The healing of a Lunatic Boy	xvii. 14–20.
The Return through Galilee and Second Prediction of the Passion	xvii. 22, 23.
The Temple Tax	xvii. 24–27.
On Offences	xviii. 1–35.

In the neighbourhood of Jericho	xix. 1–16.
On Divorce, Celibacy, Children and Possessions	xix. 17–xx. 16.
The Third Prediction of the Passion	xx. 17–19.
The Sons of Zebedee	xx. 20–23.
On Service	xx. 24–28.
At Jericho	xx. 29–34.
The Triumphal Entry	xxi. 1–11.
The Cleansing of the Temple	xxi. 12–17.
The Fig Tree	xxi. 18–22.
A question about Authority	xxi. 23–xxii. 14.
A question about Tribute	xxii. 15–22.
A question about the Resurrection	xxii. 23–33.
A question about the Great Commandment	xxii. 34–40.
A question about the Messiah	xxii. 41–46.
Denunciation of the Scribes and Pharisees	xxiii.
Teaching about the Last Things	xxiv, xxv.
"The Rulers take counsel together"	xxvi. 1–5.
The Anointing at Bethany	xxvi. 6–13.
The Treachery of Judas	xxvi. 14–16.
Preparations for the Passover	xxvi. 17–19.
The Last Supper	xxvi. 20–29.
On the way to the Mount of Olives	xxvi. 30–35.
The Agony in Gethsemane	xxvi. 36–46.
The Arrest	xxvi. 47–56.
An Examination before the Sanhedrin	xxvi. 57–68.
Peter's Denial	xxvi. 69–75.
A Meeting of the Sanhedrin	xxvii. 1, 2.
The Fate of Judas	xxvii. 3–10.
Jesus before Pilate	xxvii. 11–14.
Christ or Barabbas	xxvii. 15–26.
Jesus is mocked by the soldiers	xxvii. 27–31.
The Crucifixion	xxvii. 32–50.
Portents	xxvii. 51–54.
The Watching Women	xxvii. 55, 56.

The Burial	xxvii. 57–61.
The Guarding of the Tomb	xxvii. 62–66.
The Discovery of the Empty Tomb	xxviii. 1–8.
An Appearance of Christ to the Women	xxviii. 9, 10.
The Guard and the Jewish Authorities	xxviii. 11–15.
The Appearance in Galilee	xxviii. 16–20.

ADDITIONAL NOTE I

Non-Marcan Parallels in Matthew and Luke

The passages are given in the order in which they are found in Luke. It must not be assumed that they represent a single common source, or even that all are derived from common sources.

John's Preaching	iii. 7–12.
The Temptation	iv. 1–11[a].
On the Heirs of the Kingdom	v. 1–3, 4, 6, 11, 12, 39–42, 44–48, vii. 12, 1, 2, xv. 14, x. 24, 25[a], vii. 3–5, 16–21, xii. 33–35, vii. 24–27.
The Centurion's Servant	viii. 5–10, 13.
The Baptist's Message	xi. 2–11, 16–19.
Would-be Disciples	viii. 19–22.
Instructions to Apostles	ix. 37, 38, x. 5[a], 7–16, xi. 21–23, x. 40.
Thanksgiving to the Father	xi. 25–27.
"Blessed are your eyes"	xiii. 16, 17.
On Prayer	vi. 9–13, vii. 7–11.
Jesus and his antagonists	xii. 22–24, 38, 25–30, 43–45, 39–42.
On Light	v. 15, vi. 22, 23.
On the Scribes and Pharisees	xxiii. 14, 23, 25–27, 29–36.
On Confessing Christ	x. 26–33, xii. 32, x. 19, 20.
On Detachment	vi. 25–34, 19–21.
On Watchfulness	xxiv. 43–51.
"Not Peace but a Sword"	x. 34–36.
On Reconciliation	v. 25, 26.
Parable of the Mustard Seed and Leaven	xiii. 31–33.
On the Narrow Way	vii. 13, 14, 22, 23, viii. 11, 12.
Lament over Jerusalem	xxiii. 37–39.
On Sabbath Observance	xii. 9–12.
On Humility	xxiii. 6[a], 12.

Parable of the Feast	xxii. 1–10.
On Bearing the Cross	x. 37, 38.
On Salt	v. 13.
The Lost Sheep	xviii. 12–14.
God and Mammon	vi. 24.
On Display of Righteousness	vi. 1.
The Law and the Prophets until John	xi. 12, 13.
On the Law	v. 18.
On Divorce	v. 31, 32.
On Offences	xviii. 7, 6, 15, 21, 22.
On the Power of Faith	xvii. 19, 20.
On the Coming of the Son of Man	xxiv. 26–28, 37–41, x. 39.
Parable of the Talents (Pounds)	xxv. 14–30.
The Thrones of the Twelve	xix. 28.

ADDITIONAL NOTE II

Matter Peculiar to Matthew

Such "editorial" passages as iv. 23–25, xii. 45^{c} are here omitted.

1. *Narrative.*

Birth and Infancy of Christ	i, ii.
Reason of Christ's Baptism	iii. 14, 15.
[Cure of two blind men	ix. 27–31.]
[Cure of a dumb demoniac	ix. 32, 33.]
[Cure of a blind and dumb demoniac	xii. 22, 23.]
Peter on the Water	xiv. 28–31.
The Coin in the Fish's Mouth	xvii. 24–27.
Cures in the Temple	xxi. 14, 15^{b}, 16.
Incidents in Gethsemane	xxvi. 44, 50, 52–54.
Fate of Judas	xxvii. 3–10.
Pilate's Wife	xxvii. 19.
Pilate washes his hands	xxvii. 24, 25.
Incidents at Crucifixion	xxvii. 36, 43, 51^{b}–53.
The Guard at the Tomb	xxvii. 62–66, xxviii. 2–4, 11–15.
Appearance to the Women	xxviii. 9, 10.
Appearance to the Eleven	xxviii. 16–20.

2. *Sayings.*

Beatitudes	v. 5, 7–10.
Salt and Light	v. 13[a], 14, 16.
The Law	v. 17, 19–24, 27, 28, 31–39[a], 41, 43.
Almsgiving	vi. 1–4.
Prayer	vi. 5–8, 10[b], 13[b].
Fasting	vi. 16–18.
The Morrow	vi. 34.
Pearls before Swine	vii. 6.
False Prophets	vii. 15, 19.
Mercy, not Sacrifice	ix. 13[a], xii. 7.
Charge to Apostles	x. 5, 6, 8[b], 16[b], 23, 25[b], 36, 41.
Elijah	xi. 14.
Wisdom's Call	xi. 28–30.
Priests and the Sabbath	xii. 5, 6.
Idle Words	xii. 36, 37.
Pharisees	xv. 12, 13.
Tu es Petrus	xvi. 17–19.
Treatment of Offenders	xviii. 16–20.
Celibacy	xix. 10–12.
Scribes and Pharisees	xxiii. 1–3, 5, 7[b]–10, 15–22, 24, 28, 32, 33.
The Last Things	xxiv. 10–12, 30[a].

3. *Parables.*

Tares	xiii. 24–30, 36–43.
Hid Treasure	xiii. 44.
Pearl Merchant	xiii. 45, 46.
Dragnet	xiii. 47–50.
Householder	xiii. 51, 52.
Unmerciful Servant	xviii. 23–35.
Labourers in Vineyard	xx. 1–16.
Two Sons	xxi. 28–32.
[Marriage Feast and Wedding Garment	xxii. 1–14.]
Wise and Foolish Virgins	xxv. 1–13.
[Talents	xxv. 14–30.]
Sheep and Goats	xxv. 31–46.

4. *O.T. Quotations.* See p. xxi.

Chapter IV

Date, Authorship and Place of Origin

I. Date. It is impossible to assign to the Gospel a date many years after the close of the first century, since the Epistles of Ignatius show that it was known at Antioch *c.* A.D. 110–115 (Stanton, *G.H.D.* I. pp. 15, 27 f.; Streeter, *Four Gospels*, p. 504 f.). But if, as many critics think, the Didache is in substance a first-century document our *terminus ad quem* is fixed some fifteen years earlier, for it can scarcely be doubted that the writer knew the Gospel (Stanton, *G.H.D.* I. pp. 30, 31, 70 f.; Streeter, *Four Gospels*, p. 507 f.). The parallelisms to Matthew in the *Shepherd of Hermas* cannot be used for our purpose, owing to its uncertain date (*c.* 100 or *c.* 140). The Gospel sayings in Clement of Rome (*c.* A.D. 96) often appealed to, are probably drawn from another source. The evidence for the use of Matthew by the author of the Apocalypse (probably writing under Domitian A.D. 81–96), if fairly strong, is not conclusive (see Charles, *Revelation*, I. p. lxxxiii f.).

On the other hand, the Gospel must be later than A.D. 70: the insertion of xxii. 6, 7 into the parable of the Marriage Feast is evidence of that. Moreover, a date later than the Fall of Jerusalem must be assigned to Luke (see Lk. xxi. 20 = Mk xiii. 14), and the independence of Matthew and Luke shows that the two Gospels cannot be widely separated in date of composition. We can make the limits a little more narrow by taking into account Matthew's use of Mark. It is generally agreed that Mark's Gospel is later than the Neronian persecution; it is probable though not certain that it was written before A.D. 70. But it is no new arrival in Matthew's community: the evangelist knows it almost by heart —that we must assume to account for his elaborate rearrangement of much of its contents. We have to allow a certain length of time for it to travel from Rome and settle down in a new home; Streeter would add, to enable it "to dry up the stream of genuine independent tradition" there, but the existence of such a stream has still to be proved. A.D. 75–80 would then appear to be the

earliest possible date for the composition of the First Gospel, and with this conclusion the other internal evidence would agree, pointing as it does to some development in the sphere of doctrine (*e.g.* the baptismal formula) and to some falling away in the sphere of conduct (xxiv. 12). The strongly marked expectation of the Parousia in the near future is not inconsistent with a date some ten years later, as the Apocalypse of John bears witness, but the retention of such a saying as xvi. 28 (especially in its Matthaean form) suggests that the composition of the Gospel cannot be placed much later than A.D. 85–90.

II. Authorship. According to Irenaeus, the First Gospel was written by Matthew "among the Hebrews in their own language, while Peter and Paul were preaching and founding the Church in Rome." Origen also dates it before the others and states that it was written by Matthew in Hebrew for Hebrew Christians: Eusebius adds that he wrote it for them because he himself was about to go elsewhere.

But the objections to such an account of the origin of the Gospel are so obvious that it is scarcely necessary to state them: (i) an Apostle would not be dependent upon Mark for his narrative of the Ministry, and (ii) the Gospel is not a translation from Aramaic but was written in Greek, as were its immediate sources.

At the same time the origin of such a tradition must be sought for, and a quotation from Papias preserved by Eusebius furnishes us with a clue. Eusebius quotes from the preface of Papias' work, "Expositions of Dominical Oracles" (Λογίων Κυριακῶν Ἐξηγήσεις, perhaps A.D. 140–150), to prove, as against Irenaeus, that Papias was a hearer not of John the Apostle but of John the Elder; he then gives some account of the contents of the work, concluding with two extracts. The first of these is a statement by the Elder (presumably the Elder John) as to the origin and character of Mark's Gospel. Eusebius proceeds: "Such then is the account given by Papias concerning Mark. But concerning Matthew the following statement is made: 'So then Matthew composed the Oracles in the Hebrew language, and each one interpreted them as he could'" (*Ματθαῖος μὲν οὖν Ἑβραΐδι διαλέκτῳ τὰ λόγια συνεγράψατο, ἡρμήνευσε δ' αὐτὰ ὡς ἦν δυνατὸς ἕκαστος*).

Before discussing this difficult passage in detail it may be well to make some general observations and deductions:

(i) Our earliest authority does not state that Matthew composed the First Gospel in Hebrew, but that he composed the Oracles.

(ii) The statements of later writers in regard to the original language of the First Gospel may ultimately be derived from Papias: Irenaeus we know had read his work.

(iii) The tradition connecting the First Gospel with the Apostle Matthew cannot be based upon this statement, which may indeed presuppose the tradition. The Gospel itself implies some special interest in Matthew on the part of the community, by its identification of that Apostle with Levi the tax-collector.

(iv) If one of the documents treasured by the local church and embodied by the evangelist in his Gospel had been associated there with the name of Matthew, it would be natural for the community, when its Gospel came into competition with others, orthodox and heterodox, to claim for it the prestige attaching to such a connection with Apostolic tradition.

We have now to examine more closely the extract from Papias. The phrase *τὰ λόγια* would suggest most naturally a collection of Christ's sayings: *λόγιον*, "oracular utterance," was frequently employed in the LXX for the "word" of the Lord, and passed into Christian use to describe "the words of the Lord Jesus" (cf. the title of Papias' own work). We have seen reason to suppose that the evangelist employed two considerable collections of sayings, one that Luke also used (Q), and one peculiar to himself, either of which might represent a translation from an Aramaic original. But if the evangelist is correct in identifying the Apostle Matthew with the tax-collector Levi, it is improbable that a source which largely represents the point of view of the Christian Pharisee can have been the work of that Apostle (cf. xviii. 17). The theory that the Apostle's Aramaic work lies behind Q has met with very general though cautious approval among students of the Synoptic problem: thus Harnack decides that there is "a strong balance of probability" for this opinion (*Sayings*, p. 249), Streeter that "it is a tempting guess; but of this much we can be sure, had Matthew written it, it would have been a book like this" (*Oxford Studies*, p. 216).

Burkitt however does not agree that τὰ λόγια in the extract must refer to the Sayings of Christ. The phrase, without further definition, might well be used of the "Oracles of God" (Rom. iii. 2) in the Old Testament, and he hazards the conjecture that the Apostle's work was a collection of Messianic proof-texts, and was the ultimate source of the evangelist's peculiar quotations (see p. xxi). If however some of the quotations cannot be separated from the stories that accompany them, this theory, as Burkitt acknowledges, becomes involved in serious difficulties (*Gospel History*, p. 126 f.).

Scarcely less obscure than the reference to "the Oracles" is the statement that "every one interpreted them as he could." Does this mean that written as well as oral translations into Greek were at one time made by Christian teachers who spoke both languages, and that Papias or his informant knew that such written translations were in existence? Or is the First Gospel itself alone in view, as Streeter suggests? It has often been pointed out that the Elder seems to adopt a somewhat critical attitude towards Mark's Gospel, as though comparing it to its disadvantage with another work, which might well be the Fourth Gospel. The second extract then may represent the Elder's criticism of the First Gospel from the same standpoint. The discourses in the First Gospel differ in character from those of the Fourth, notably in their Apocalyptic colouring. So "in regard to Matthew he says that 'the original of the discourses (τὰ λόγια) was in Hebrew and there is *no authorised translation*'" (*Four Gospels*, p. 19). There is a further possibility—that the statement refers, not primarily to translations of the Aramaic work, but to interpretations of the meaning of the Oracles. In his preface Papias speaks of his own expositions as "interpretations"; and it is even possible that when Mark is described as the "interpreter" of Peter no more is meant than that Mark after the Apostle's death was the expositor of Peter's Gospel.

The extract from Papias, then, raises many problems to which no certain answer can be given. But it at least explains the genesis of the tradition that the First Gospel was composed in Hebrew. For any information about the author we must turn to the evidence of the Gospel itself, and that as we have seen points not to an Apostle or even to a follower of Apostles but to one

who depended for his knowledge of the beginnings of Christianity upon Church tradition, which came to him in the main in documentary form. A Christian Hellenist, the evangelist shows us the influence of the spirit of Christ upon that Catholic Judaism of which J. H. A. Hart speaks as "the religion of the plain Jew" —the Jew, that is, who stood midway between those "who professed Judaism and carried it to excess, and men who discerned the spiritual significance of its practices and proceeded to ignore them" (*J.T.S.* Oct. 1909, p. 25). An attempt has been made in Chapter II of the Introduction to sketch the result, for it has been assumed that the religious outlook of the evangelist represents in the main that of the community to which he belonged. His intimate knowledge of his sources and skilful use of them suggest the experienced catechist. A preacher of the Kingdom of Heaven *and its righteousness*, his Apocalyptic outlook has always an ethical background, and he combines breadth of sympathy (cf. xviii and notes) with some insistence upon the sterner aspects of Christ's teaching (see the repeated phrases and characteristic words given on p. xxvi f.).

III. Place of Origin. The statement of Irenaeus that the Gospel was written "among the Hebrews" is no doubt an inference from his belief that it was written "in their language." Though it is true that "the imperfect knowledge of Greek which may be assumed for the masses in Jerusalem...is decidedly less probable for Galilee and Peraea" (Moulton, *Prolegomena*, p. 8), it is difficult to see where at this date we could expect to find within Palestine itself a Jewish Christian community that required a Greek Gospel, save possibly in some Greek city upon its fringe. There is little in the Gospel itself to suggest local interest. Some of the tradition incorporated by the evangelist must ultimately have been derived from the Church in Jerusalem, yet the amount available seems very limited. If any special topographical knowledge is implied in the alteration of "Gerasenes" to "Gadarenes," of "the parts of Dalmanutha" to "the borders of Magadan," it is of northern Palestine; but there is no sign of access to any special Galilean traditions. It is probably then among the Hellenist communities of Syria that we must look for the Church of the First Gospel, and iv. 24 may be significant.

The early Christian document that in many ways has the

closest affinities to our Gospel—though it is more Jewish and less Christian—is the Didache, and this appears to belong to Syria or northern Palestine: we have seen that Matthew was almost certainly known to its author. The use of the Gospel by Ignatius of Antioch points in the same direction.

Is the Gospel which closes with the Great Commission the Gospel of the Church of Antioch itself? Streeter has given his support to this theory of its origin, arguing that this anonymous work "must have been vouched for as Apostolic by some very important Church." When we have excluded Rome and Ephesus as having their own Gospels, Alexandria as anti-Judaic in feeling, Caesarea as the home of the special Lucan tradition, only Antioch is left. And Antioch, the third city of the Empire, "*must* have had a Gospel." The prominence given to Peter fits in with the theory, for it was to Peter that the Church of Antioch of later days looked back as its first bishop. Josephus, who says that outside Palestine the greatest number of Jews were to be found in Syria, mentions Antioch as the place where they were specially numerous. (*Four Gospels*, p. 500 f.)

Against this view must be set the difficulty of believing that the Church of Antioch was so uninfluenced by Paul's teaching as was the Church of the First Gospel. It is of course possible that the length of time that had elapsed since the days when Paul had lived and taught there might explain this, but we must also take into account the marked difference of outlook between this Gospel and the Ignatian Epistles. Ignatius represents Gentile, not Jewish Christianity (cf. *e.g. Eph.* xii Παύλου συμμύσται). He warns the Magnesians, in Pauline fashion, that "if even unto this day we live after the manner of Judaism, we avow that we have not received grace" (*Mag.* 8). "Observing sabbaths" is discontinued by those who "fashion their lives after the Lord's day" (*Mag.* 9). "It is monstrous to talk of Jesus Christ and to practise Judaism. For Christianity did not believe in Judaism, but Judaism in Christianity, wherein every tongue believed and was gathered together unto God" (*Mag.* 10).

If a representative of the Church of the First Gospel is speaking, the character and composition of the community must have undergone a very complete transformation since the days of the evangelist. Yet Ignatius himself bears witness to the fact that

he knows of Christians—Gentiles as well as Jews—who teach "Judaism" (*Philad.* 6), and the existence of a Jewish Christianity in Syria akin to that of Matthew at a date not very far removed from that of the Ignatian Epistles appears to be shown by the Didache.

While then the evidence suggests that the First Gospel soon became the Gospel of the Church of Antioch, it is more doubtful whether Antioch can have been its place of origin. The prominence given to Peter points no more certainly to Antioch than it does to Rome, and the Corinthian correspondence would seem to furnish early testimony to the existence of a Jewish but not Judaizing Christianity that regarded Peter as the great exponent of the Gospel of Christ.

ABBREVIATIONS AND TEXT

Abbreviations employed in the notes:

Abrahams, *Studies* i, ii. Abrahams, I.: *Studies in Pharisaism and the Gospels.* First and Second Series.

Allen. Allen, W. C.: *S. Matthew.* International Critical Commentary.

Dalman, *Words.* Dalman, G.: *The Words of Jesus.*

D.C.G. Dictionary of Christ and the Gospels.

Field, *Notes.* Field, F.: *Notes on the Translation of the New Testament.*

Harnack, *Sayings.* Harnack, A.: *The Sayings of Jesus.*

H. *D.B.* Hastings, J.: *Dictionary of the Bible.*

Jackson and Lake, *Beginnings.* Jackson, F. J. Foakes and Lake, Kirsopp: *The Beginnings of Christianity.* 3 vols.

J.Q.R. Jewish Quarterly Review.

J.T.S. Journal of Theological Studies.

McNeile. McNeile, A. H.: *The Gospel according to S. Matthew.*

Montefiore, *Syn. Gls.* Montefiore, C. G.: *The Synoptic Gospels.* 2 vols.

Moulton, *Proleg.* Moulton, J. H.: *A Grammar of New Testament Greek.* Vol. 1, *Prolegomena.*

M.M., *Vocab.* Moulton, J. H. and Milligan, G.: *The Vocabulary of the Greek Testament.*

Schweitzer, *Quest.* Schweitzer, A.: *The Quest of the Historical Jesus.*

S. and B. Strack, H. L. and Billerbeck, P.: *Kommentar zum Neuen Testament aus Talmud und Midrasch.*

Swete, *Introd.* Swete, H. B.: *Introduction to the Old Testament in Greek.*

Taylor, *Sayings.* Taylor, C.: *Sayings of the Jewish Fathers.*

Note on the Greek Text.

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ΚΑΤΑ ΜΑΘΘΑΙΟΝ

1 [1]ΒΙΒΛΟΣ γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυεὶδ
υἱοῦ Ἀβραάμ.

[2]Ἀβραὰμ ἐγέννησεν τὸν Ἰσαάκ,
Ἰσαὰκ δὲ ἐγέννησεν τὸν Ἰακώβ,
Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς
αὐτοῦ,
[3]Ἰούδας δὲ ἐγέννησεν τὸν Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς
Θάμαρ,
Φαρὲς δὲ ἐγέννησεν τὸν Ἑσρώμ,
Ἑσρὼμ δὲ ἐγέννησεν τὸν Ἀράμ,
[4]Ἀρὰμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ,
Ἀμιναδὰβ δὲ ἐγέννησεν τὸν Ναασσών,
Ναασσὼν δὲ ἐγέννησεν τὸν Σαλμών,
[5]Σαλμὼν δὲ ἐγέννησεν τὸν Βοὲς ἐκ τῆς Ῥαχάβ,
Βοὲς δὲ ἐγέννησεν τὸν Ἰωβὴδ ἐκ τῆς Ῥούθ,
Ἰωβὴδ δὲ ἐγέννησεν τὸν Ἰεσσαί,
[6]Ἰεσσαὶ δὲ ἐγέννησεν τὸν Δαυεὶδ τὸν βασιλέα.

Δαυεὶδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ
Οὐρίου,
[7]Σολομὼν δὲ ἐγέννησεν τὸν Ῥοβοάμ,
Ῥοβοὰμ δὲ ἐγέννησεν τὸν Ἀβιά,
Ἀβιὰ δὲ ἐγέννησεν τὸν Ἀσάφ,
[8]Ἀσὰφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ,
Ἰωσαφὰτ δὲ ἐγέννησεν τὸν Ἰωράμ,
Ἰωρὰμ δὲ ἐγέννησεν τὸν Ὀζείαν,
[9]Ὀζείας δὲ ἐγέννησεν τὸν Ἰωαθάμ,
Ἰωαθὰμ δὲ ἐγέννησεν τὸν Ἄχας,
Ἄχας δὲ ἐγέννησεν τὸν Ἐζεκίαν,

10 Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ,
Μανασσῆς δὲ ἐγέννησεν τὸν Ἀμώς,
Ἀμὼς δὲ ἐγέννησεν τὸν Ἰωσείαν,
11 Ἰωσείας δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.

12 Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος Ἰεχονίας ἐγέννησεν τὸν Σαλαθιήλ,
Σαλαθιὴλ δὲ ἐγέννησεν τὸν Ζοροβάβελ,
13 Ζοροβάβελ δὲ ἐγέννησεν τὸν Ἀβιούδ,
Ἀβιοὺδ δὲ ἐγέννησεν τὸν Ἐλιακείμ,
Ἐλιακεὶμ δὲ ἐγέννησεν τὸν Ἀζώρ,
14 Ἀζὼρ δὲ ἐγέννησεν τὸν Σαδώκ,
Σαδὼκ δὲ ἐγέννησεν τὸν Ἀχείμ,
Ἀχεὶμ δὲ ἐγέννησεν τὸν Ἐλιούδ,
15 Ἐλιοὺδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ,
Ἐλεάζαρ δὲ ἐγέννησεν τὸν Μαθθάν,
Μαθθὰν δὲ ἐγέννησεν τὸν Ἰακώβ,
16 Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰωσὴφ τὸν ἄνδρα Μαρίας,
ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός.

17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαυεὶδ γενεαὶ δεκατέσσαρες, καὶ ἀπὸ Δαυεὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ χριστοῦ γενεαὶ δεκατέσσαρες.

18 ΤΟΥ ΔΕ [ΙΗΣΟΥ] ΧΡΙΣΤΟΥ ἡ γένεσις οὕτως ἦν. Μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὑρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου. 19 Ἰωσὴφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρᾳ ἀπολῦσαι αὐτήν. 20 Ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ

ἄγγελος Κυρίου κατ᾽ ὄναρ ἐφάνη αὐτῷ λέγων Ἰωσὴφ
υἱὸς Δαυείδ, μὴ φοβηθῇς παραλαβεῖν Μαρίαν τὴν
γυναῖκά σου, τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματός
ἐστιν ἁγίου· 21τέξεται δὲ υἱὸν καὶ καλέσεις τὸ ὄνομα
αὐτοῦ Ἰησοῦν, αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ
τῶν ἁμαρτιῶν αὐτῶν. 22Τοῦτο δὲ ὅλον γέγονεν ἵνα πλη-
ρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου λέγοντος
23Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν,
καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ·
ὅ ἐστιν μεθερμηνευόμενον Μεθ᾽ ἡμῶν ὁ θεός. 24Ἐγερθεὶς
δὲ [ὁ] Ἰωσὴφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν
αὐτῷ ὁ ἄγγελος Κυρίου καὶ παρέλαβεν τὴν γυναῖκα
αὐτοῦ· 25καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως [οὗ] ἔτεκεν υἱόν·
καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.

2 1Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας
ἐν ἡμέραις Ἡρῴδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνα-
τολῶν παρεγένοντο εἰς Ἰεροσόλυμα 2λέγοντες Ποῦ ἐστὶν
ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἴδομεν γὰρ αὐτοῦ τὸν
ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἤλθομεν προσκυνῆσαι αὐτῷ.
3Ἀκούσας δὲ ὁ βασιλεὺς Ἡρῴδης ἐταράχθη καὶ πᾶσα
Ἰεροσόλυμα μετ᾽ αὐτοῦ, 4καὶ συναγαγὼν πάντας τοὺς
ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ᾽ αὐτῶν
ποῦ ὁ χριστὸς γεννᾶται. 5οἱ δὲ εἶπαν αὐτῷ Ἐν Βηθλεὲμ
τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου
6Καὶ σύ, Βηθλεὲμ γῆ Ἰούδα,
οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα·
ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος,
ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.
7Τότε Ἡρῴδης λάθρᾳ καλέσας τοὺς μάγους ἠκρίβωσεν
παρ᾽ αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος, 8καὶ

πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπεν Πορευθέντες ἐξετάσατε ἀκριβῶς περὶ τοῦ παιδίου· ἐπὰν δὲ εὕρητε ἀπαγγείλατέ μοι, ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ. [9]οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν, καὶ ἰδοὺ ὁ ἀστὴρ ὃν εἶδον ἐν τῇ ἀνατολῇ προῆγεν αὐτούς, ἕως ἐλθὼν ἐστάθη ἐπάνω οὗ ἦν τὸ παιδίον. [10]ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν μεγάλην σφόδρα. [11]καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν. [12]καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρῴδην δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν. [13]Ἀναχωρησάντων δὲ αὐτῶν ἰδοὺ ἄγγελος Κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσὴφ λέγων Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἴπω σοι· μέλλει γὰρ Ἡρῴδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό. [14]ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς Αἴγυπτον, [15]καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρῴδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου λέγοντος Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. [16]Τότε Ἡρῴδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνεῖλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μάγων. [17]Τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος

[18]Φωνὴ ἐν Ῥαμὰ ἠκούσθη,
κλαυθμὸς καὶ ὀδυρμὸς πολύς·
Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς,
καὶ οὐκ ἤθελεν παρακληθῆναι ὅτι οὐκ εἰσίν.

19 Τελευτήσαντος δὲ τοῦ Ἡρῴδου ἰδοὺ ἄγγελος Κυρίου
φαίνεται κατ' ὄναρ τῷ Ἰωσὴφ ἐν Αἰγύπτῳ 20 λέγων
Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ
καὶ πορεύου εἰς γῆν Ἰσραήλ, τεθνήκασιν γὰρ οἱ ζητοῦν-
τες τὴν ψυχὴν τοῦ παιδίου. 21 ὁ δὲ ἐγερθεὶς παρέλαβε
τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ εἰσῆλθεν εἰς γῆν
Ἰσραήλ. 22 ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει τῆς
Ἰουδαίας ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρῴδου ἐφοβήθη ἐκεῖ
ἀπελθεῖν· χρηματισθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς τὰ
μέρη τῆς Γαλιλαίας, 23 καὶ ἐλθὼν κατῴκησεν εἰς πόλιν
λεγομένην Ναζαρέτ, ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν
προφητῶν ὅτι Ναζωραῖος κληθήσεται.

3 1 ΕΝ ΔΕ ΤΑΙΣ ΗΜΕΡΑΙΣ ἐκείναις παραγίνεται
Ἰωάνης ὁ βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰου-
δαίας 2 λέγων Μετανοεῖτε, ἤγγικεν γὰρ ἡ βασιλεία τῶν
οὐρανῶν. 3 Οὗτος γάρ ἐστιν ὁ ῥηθεὶς διὰ Ἠσαίου τοῦ
προφήτου λέγοντος

Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ
Ἑτοιμάσατε τὴν ὁδὸν Κυρίου,
εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

4 Αὐτὸς δὲ ὁ Ἰωάνης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν
καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ,
ἡ δὲ τροφὴ ἦν αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον. 5 Τότε
ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰου-
δαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου, 6 καὶ ἐβαπτί-
ζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ ἐξομολογούμενοι
τὰς ἁμαρτίας αὐτῶν. 7 Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων
καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα εἶπεν αὐ-
τοῖς Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ
τῆς μελλούσης ὀργῆς; 8 ποιήσατε οὖν καρπὸν ἄξιον τῆς

μετανοίας· 9καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς Πατέρα
ἔχομεν τὸν Ἀβραάμ, λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς
ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ. 10ἤδη
δὲ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν
δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ
βάλλεται. 11ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετά-
νοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν,
οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς
βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί· 12οὗ τὸ πτύον ἐν
τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἅλωνα αὐτοῦ, καὶ
συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον
κατακαύσει πυρὶ ἀσβέστῳ. 13Τότε παραγίνεται ὁ
Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν
Ἰωάνην τοῦ βαπτισθῆναι ὑπ' αὐτοῦ. 14ὁ δὲ διεκώλυεν
αὐτὸν λέγων Ἐγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ
σὺ ἔρχῃ πρός με; 15ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ
Ἄφες ἄρτι, οὕτω γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶ-
σαν δικαιοσύνην. τότε ἀφίησιν αὐτόν. 16βαπτισθεὶς δὲ
ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἠνεῴ-
χθησαν οἱ οὐρανοί, καὶ εἶδεν πνεῦμα θεοῦ καταβαῖνον
ὡσεὶ περιστερὰν ἐρχόμενον ἐπ' αὐτόν· 17καὶ ἰδοὺ φωνὴ
ἐκ τῶν οὐρανῶν λέγουσα Οὗτός ἐστιν ὁ υἱός μου ὁ
ἀγαπητός, ἐν ᾧ εὐδόκησα.

4 1Τότε [ὁ] Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ
πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου. 2καὶ νη-
στεύσας ἡμέρας τεσσεράκοντα καὶ νύκτας τεσσεράκοντα
ὕστερον ἐπείνασεν. 3Καὶ προσελθὼν ὁ πειράζων εἶπεν
αὐτῷ Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὸν ἵνα οἱ λίθοι οὗτοι ἄρτοι
γένωνται. 4ὁ δὲ ἀποκριθεὶς εἶπεν Γέγραπται Οὐκ ἐπ
ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι
ἐκπορευομένῳ διὰ στόματος θεοῦ. 5Τότε παραλαμβάνει

αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, 6καὶ λέγει αὐτῷ Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γὰρ ὅτι

Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ
καὶ ἐπὶ χειρῶν ἀροῦσίν σε,
μή ποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

7ἔφη αὐτῷ ὁ Ἰησοῦς Πάλιν γέγραπται Οὐκ ἐκπειράσεις Κύριον τὸν θεόν σου. 8Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, 9καὶ εἶπεν αὐτῷ Ταῦτά σοι πάντα δώσω ἐὰν πεσὼν προσκυνήσῃς μοι. 10τότε λέγει αὐτῷ ὁ Ἰησοῦς Ὕπαγε, Σατανᾶ· γέγραπται γάρ Κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις. 11Τότε ἀφίησιν αὐτὸν ὁ διάβολος, καὶ ἰδοὺ ἄγγελοι προσῆλθον καὶ διηκόνουν αὐτῷ.

12Ἀκούσας δὲ ὅτι Ἰωάνης παρεδόθη ἀνεχώρησεν εἰς τὴν Γαλιλαίαν. 13καὶ καταλιπὼν τὴν Ναζαρὰ ἐλθὼν κατῴκησεν εἰς Καφαρναοὺμ τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ· 14ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος

15Γῆ Ζαβουλὼν καὶ γῆ Νεφθαλείμ,
ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου,
Γαλιλαία τῶν ἐθνῶν,
16ὁ λαὸς ὁ καθήμενος ἐν σκοτίᾳ
φῶς εἶδεν μέγα,
καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου
φῶς ἀνέτειλεν αὐτοῖς.

17ΑΠΟ ΤΟΤΕ ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν Μετανοεῖτε, ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.

18Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας

εἶδεν δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν, ἦσαν γὰρ ἁλεεῖς· 19 καὶ λέγει αὐτοῖς Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἁλεεῖς ἀνθρώπων. 20 οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. 21 Καὶ προβὰς ἐκεῖθεν εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάνην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα αὐτῶν, καὶ ἐκάλεσεν αὐτούς. 22 οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ. 23 Καὶ περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. 24 καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας ποικίλαις νόσοις καὶ βασάνοις συνεχομένους, δαιμονιζομένους καὶ σεληνιαζομένους καὶ παραλυτικούς, καὶ ἐθεράπευσεν αὐτούς. 25 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

5 1 Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ προσῆλθαν [αὐτῷ] οἱ μαθηταὶ αὐτοῦ· 2 καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων

3 Μακαριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

4 μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται.

5 μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν.

6 μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.

7 μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.

[8] μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται.
[9] μακάριοι οἱ εἰρηνοποιοί, ὅτι [αὐτοὶ] υἱοὶ θεοῦ κληθήσονται.
[10] μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
[11] μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν ψευδόμενοι ἕνεκεν ἐμοῦ· [12] χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.
[13] Ὑμεῖς ἐστὲ τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἁλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθὲν ἔξω καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. [14] ὑμεῖς ἐστὲ τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη· [15] οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ. [16] οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.
[17] Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφήτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι· [18] ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἓν ἢ μία κερέα οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου ἕως [ἂν] πάντα γένηται. [19] ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. [20] λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλεῖον τῶν

γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. 21 Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει. 22 Ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ Ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ Μωρέ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. 23 ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον κἀκεῖ μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ, 24 ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὕπαγε πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου. 25 ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ ἕως ὅτου εἶ μετ' αὐτοῦ ἐν τῇ ὁδῷ, μή ποτέ σε παραδῷ ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτὴς τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθήσῃ· 26 ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην. 27 Ἠκούσατε ὅτι ἐρρέθη Οὐ μοιχεύσεις. 28 Ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι [αὐτὴν] ἤδη ἐμοίχευσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ. 29 εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ, συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν· 30 καὶ εἰ ἡ δεξιά σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτὴν καὶ βάλε ἀπὸ σοῦ, συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ. 31 Ἐρρέθη δέ Ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον. 32 Ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας ποιεῖ αὐτὴν μοιχευθῆναι[, καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ μοιχᾶται]. 33 Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις

Οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὅρκους σου. 34 Ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ· 35 μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστιν τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἰεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ μεγάλου βασιλέως· 36 μήτε ἐν τῇ κεφαλῇ σου ὀμόσῃς, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ποιῆσαι ἢ μέλαιναν. 37 ἔστω δὲ ὁ λόγος ὑμῶν ναὶ ναί, οὒ οὔ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν. 38 Ἠκούσατε ὅτι ἐρρέθη Ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος. 39 Ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ῥαπίζει εἰς τὴν δεξιὰν σιαγόνα [σου], στρέψον αὐτῷ καὶ τὴν ἄλλην· 40 καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον· 41 καὶ ὅστις σε ἀγγαρεύσει μίλιον ἕν, ὕπαγε μετ' αὐτοῦ δύο. 42 τῷ αἰτοῦντί σε δός, καὶ τὸν θέλοντα ἀπὸ σοῦ δανίσασθαι μὴ ἀποστραφῇς. 43 Ἠκούσατε ὅτι ἐρρέθη Ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου. 44 Ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς· 45 ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους· 46 ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν; 47 καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ἐθνικοὶ τὸ αὐτὸ ποιοῦσιν; 48 Ἔσεσθε οὖν ὑμεῖς τέλειοι ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος τέλειός ἐστιν.

6 1 Προσέχετε [δὲ] τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς. 2 Ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ

σαλπίσῃς ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν. 3 σοῦ δὲ ποιοῦντος ἐλεημοσύνην μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιά σου, 4 ὅπως ᾖ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι. 5 Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ὡς οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἑστῶτες προσεύχεσθαι, ὅπως φανῶσιν τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν. 6 σὺ δὲ ὅταν προσεύχῃ, εἴσελθε εἰς τὸ ταμεῖόν σου καὶ κλείσας τὴν θύραν σου πρόσευξαι τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι. 7 Προσευχόμενοι δὲ μὴ βατταλογήσητε ὥσπερ οἱ ἐθνικοί, δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται· 8 μὴ οὖν ὁμοιωθῆτε αὐτοῖς, οἶδεν γὰρ [ὁ θεὸς] ὁ πατὴρ ὑμῶν ὧν χρείαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. 9 Οὕτως οὖν προσεύχεσθε ὑμεῖς

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς·
Ἁγιασθήτω τὸ ὄνομά σου,
10 ἐλθάτω ἡ βασιλεία σου,
γενηθήτω τὸ θέλημά σου,
ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς·
11 Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον
δὸς ἡμῖν σήμερον·
12 καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν,
ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν·
13 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν,
ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

14 Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα

αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος· 15 ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις [τὰ παραπτώματα αὐτῶν], οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν. 16 Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὡς οἱ ὑποκριταὶ σκυθρωποί, ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν ὅπως φανῶσιν τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν. 17 σὺ δὲ νηστεύων ἄλειψαί σου τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου νίψαι, 18 ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων ἀλλὰ τῷ πατρί σου τῷ ἐν τῷ κρυφαίῳ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυφαίῳ ἀποδώσει σοι.

19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν· 20 θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν· 21 ὅπου γάρ ἐστιν ὁ θησαυρός σου, ἐκεῖ ἔσται [καὶ] ἡ καρδία σου. 22 Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός. ἐὰν οὖν ᾖ ὁ ὀφθαλμός σου ἁπλοῦς, ὅλον τὸ σῶμά σου φωτινὸν ἔσται· 23 ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον. 24 Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει· οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ. 25 Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε [ἢ τί πίητε], μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσησθε· οὐχὶ ἡ ψυχὴ πλεῖόν ἐστι τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος; 26 ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε

αὐτῶν; 27 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι
ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα; 28 καὶ περὶ ἐνδύματος
τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς
αὐξάνουσιν· οὐ κοπιῶσιν οὐδὲ νήθουσιν· 29 λέγω δὲ ὑμῖν
ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο
ὡς ἓν τούτων. 30 εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον
ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως
ἀμφιέννυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; 31 μὴ
οὖν μεριμνήσητε λέγοντες Τί φάγωμεν; ἢ Τί πίωμεν;
ἢ Τί περιβαλώμεθα; 32 πάντα γὰρ ταῦτα τὰ ἔθνη
ἐπιζητοῦσιν· οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι
χρῄζετε τούτων ἁπάντων. 33 ζητεῖτε δὲ πρῶτον τὴν
βασιλείαν καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα
προστεθήσεται ὑμῖν. 34 μὴ οὖν μεριμνήσητε εἰς τὴν
αὔριον, ἡ γὰρ αὔριον μεριμνήσει αὑτῆς· ἀρκετὸν τῇ
ἡμέρᾳ ἡ κακία αὐτῆς.

7 1 Μὴ κρίνετε, ἵνα μὴ κριθῆτε· 2 ἐν ᾧ γὰρ κρίματι
κρίνετε κριθήσεσθε, καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθή-
σεται ὑμῖν. 3 τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ
τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ
κατανοεῖς; 4 ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου Ἄφες ἐκβάλω
τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ
ὀφθαλμῷ σοῦ; 5 ὑποκριτά, ἔκβαλε πρῶτον ἐκ τοῦ
ὀφθαλμοῦ σοῦ τὴν δοκόν, καὶ τότε διαβλέψεις ἐκβαλεῖν
τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου. 6 Μὴ
δῶτε τὸ ἅγιον τοῖς κυσίν, μηδὲ βάλητε τοὺς μαργαρίτας
ὑμῶν ἔμπροσθεν τῶν χοίρων, μή ποτε καταπατήσουσιν
αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν καὶ στραφέντες ῥήξωσιν
ὑμᾶς. 7 Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ
εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν. 8 πᾶς γὰρ ὁ
αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὑρίσκει καὶ τῷ κρούοντι

ἀνοιγήσεται. 9 ἢ τίς ἐξ ὑμῶν ἄνθρωπος, ὃν αἰτήσει ὁ υἱὸς
αὐτοῦ ἄρτον—μὴ λίθον ἐπιδώσει αὐτῷ; 10 ἢ καὶ ἰχθὺν
αἰτήσει—μὴ ὄφιν ἐπιδώσει αὐτῷ; 11 εἰ οὖν ὑμεῖς πονηροὶ
ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν,
πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει
ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν. 12 Πάντα οὖν ὅσα ἐὰν θέλητε
ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε
αὐτοῖς· οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται.

13 Εἰσέλθατε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα καὶ
εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ
πολλοί εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς· 14 ὅτι στενὴ ἡ
πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωήν,
καὶ ὀλίγοι εἰσὶν οἱ εὑρίσκοντες αὐτήν. 15 Προσέχετε
ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν
ἐνδύμασι προβάτων ἔσωθεν δέ εἰσιν λύκοι ἅρπαγες.
16 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς· μήτι
συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὰς ἢ ἀπὸ τριβόλων
σῦκα; 17 οὕτω πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ,
τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ· 18 οὐ
δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ἐνεγκεῖν, οὐδὲ
δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν. 19 πᾶν δένδρον μὴ
ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.
20 ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.
21 Οὐ πᾶς ὁ λέγων μοι Κύριε κύριε εἰσελεύσεται εἰς τὴν
βασιλείαν τῶν οὐρανῶν, ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ
πατρός μου τοῦ ἐν τοῖς οὐρανοῖς. 22 πολλοί ἐροῦσίν μοι ἐν
ἐκείνῃ τῇ ἡμέρᾳ Κύριε κύριε, οὐ τῷ σῷ ὀνόματι ἐπρο-
φητεύσαμεν, καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν,
καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν; 23 καὶ
τότε ὁμολογήσω αὐτοῖς ὅτι Οὐδέποτε ἔγνων ὑμᾶς·
ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.

24 Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους [τούτους] καὶ
ποιεῖ αὐτούς, ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδό-
μησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν. 25 καὶ κατέβη ἡ
βροχὴ καὶ ἦλθαν οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ
προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσεν, τεθεμελίωτο
γὰρ ἐπὶ τὴν πέτραν. 26 Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους
τούτους καὶ μὴ ποιῶν αὐτοὺς ὁμοιωθήσεται ἀνδρὶ μωρῷ,
ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον. 27 καὶ
κατέβη ἡ βροχὴ καὶ ἦλθαν οἱ ποταμοὶ καὶ ἔπνευσαν οἱ
ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν, καὶ
ἦν ἡ πτῶσις αὐτῆς μεγάλη.

28 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τού-
τους, ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· 29 ἦν
γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ
γραμματεῖς αὐτῶν.

8 1 Καταβάντος δὲ αὐτοῦ ἀπὸ τοῦ ὄρους ἠκολούθησαν
αὐτῷ ὄχλοι πολλοί. 2 Καὶ ἰδοὺ λεπρὸς προσελθὼν προσ-
εκύνει αὐτῷ λέγων Κύριε, ἐὰν θέλῃς δύνασαί με καθαρί-
σαι. 3 καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ λέγων Θέλω,
καθαρίσθητι· καὶ εὐθέως ἐκαθερίσθη αὐτοῦ ἡ λέπρα. 4 καὶ
λέγει αὐτῷ ὁ Ἰησοῦς Ὅρα μηδενὶ εἴπῃς, ἀλλὰ ὕπαγε
σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκον τὸ δῶρον ὃ
προσέταξεν Μωυσῆς εἰς μαρτύριον αὐτοῖς. 5 Εἰσελ-
θόντος δὲ αὐτοῦ εἰς Καφαρναοὺμ προσῆλθεν αὐτῷ ἑκα-
τόνταρχος παρακαλῶν αὐτὸν 6 καὶ λέγων Κύριε, ὁ παῖς
μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανι-
ζόμενος. 7 λέγει αὐτῷ Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν.
8 ἀποκριθεὶς δὲ ὁ ἑκατόνταρχος ἔφη Κύριε, οὐκ εἰμὶ ἱκανὸς
ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον εἰπὲ λόγῳ,
καὶ ἰαθήσεται ὁ παῖς μου· 9 καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι

ὑπὸ ἐξουσίαν [τασσόμενος], ἔχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ Πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ Ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου Ποίησον τοῦτο, καὶ ποιεῖ. 10 ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν Ἀμὴν λέγω ὑμῖν, παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὗρον. 11 λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσιν καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· 12 οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. 13 καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῃ Ὕπαγε, ὡς ἐπίστευσας γενηθήτω σοι· καὶ ἰάθη ὁ παῖς ἐν τῇ ὥρᾳ ἐκείνῃ. 14 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδεν τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν· 15 καὶ ἥψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός, καὶ ἠγέρθη, καὶ διηκόνει αὐτῷ. 16 Ὀψίας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν· 17 ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν.

18 Ἰδὼν δὲ ὁ Ἰησοῦς ὄχλον περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν. 19 Καὶ προσελθὼν εἷς γραμματεὺς εἶπεν αὐτῷ Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ. 20 καὶ λέγει αὐτῷ ὁ Ἰησοῦς Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ. 21 Ἕτερος δὲ τῶν μαθητῶν εἶπεν αὐτῷ Κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. 22 ὁ δὲ Ἰησοῦς λέγει αὐτῷ Ἀκολούθει

μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς. 23 Καὶ ἐμβάντι αὐτῷ εἰς πλοῖον ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. 24 καὶ ἰδοὺ σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδεν. 25 καὶ προσελθόντες ἤγειραν αὐτὸν λέγοντες Κύριε, σῶσον, ἀπολλύμεθα. 26 καὶ λέγει αὐτοῖς Τί δειλοί ἐστε, ὀλιγόπιστοι; τότε ἐγερθεὶς ἐπετίμησεν τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ, καὶ ἐγένετο γαλήνη μεγάλη. 27 Οἱ δὲ ἄνθρωποι ἐθαύμασαν λέγοντες Ποταπός ἐστιν οὗτος ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα αὐτῷ ὑπακούουσιν; 28 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γαδαρηνῶν ὑπήντησαν αὐτῷ δύο διαμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης. 29 καὶ ἰδοὺ ἔκραξαν λέγοντες Τί ἡμῖν καὶ σοί, υἱὲ τοῦ θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς; 30 Ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη. 31 οἱ δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες Εἰ ἐκβάλλεις ἡμᾶς, ἀπόστειλον ἡμᾶς εἰς τὴν ἀγέλην τῶν χοίρων. 32 καὶ εἶπεν αὐτοῖς Ὑπάγετε. οἱ δὲ ἐξελθόντες ἀπῆλθαν εἰς τοὺς χοίρους· καὶ ἰδοὺ ὥρμησεν πᾶσα ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασιν. 33 Οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα καὶ τὰ τῶν δαιμονιζομένων. 34 καὶ ἰδοὺ πᾶσα ἡ πόλις ἐξῆλθεν εἰς ὑπάντησιν τῷ Ἰησοῦ, καὶ ἰδόντες αὐτὸν παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.

9 1 Καὶ ἐμβὰς εἰς πλοῖον διεπέρασεν, καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν. 2 Καὶ ἰδοὺ προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ Θάρσει, τέκνον· ἀφίενταί σου αἱ ἁμαρτίαι. 3 Καὶ ἰδού τινες τῶν γραμ-

ματέων εἶπαν ἐν ἑαυτοῖς Οὗτος βλασφημεῖ. 4καὶ εἰδὼς
ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν Ἵνα τί ἐνθυμεῖσθε
πονηρὰ ἐν ταῖς καρδίαις ὑμῶν; 5τί γάρ ἐστιν εὐκοπώτε-
ρον, εἰπεῖν Ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν Ἔγειρε
καὶ περιπάτει; 6ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς
τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας—τότε λέγει
τῷ παραλυτικῷ Ἔγειρε ἆρόν σου τὴν κλίνην καὶ ὕπαγε
εἰς τὸν οἶκόν σου. 7καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον
αὐτοῦ. 8Ἰδόντες δὲ οἱ ὄχλοι ἐφοβήθησαν καὶ ἐδόξασαν
τὸν θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.

9Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθή-
μενον ἐπὶ τὸ τελώνιον, Μαθθαῖον λεγόμενον, καὶ λέγει
αὐτῷ Ἀκολούθει μοι· καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.
10Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ
πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο
τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. 11καὶ ἰδόντες οἱ
Φαρισαῖοι ἔλεγον τοῖς μαθηταῖς αὐτοῦ Διὰ τί μετὰ τῶν
τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν; 12ὁ
δὲ ἀκούσας εἶπεν Οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ
ἀλλὰ οἱ κακῶς ἔχοντες. 13πορευθέντες δὲ μάθετε τί ἐστιν
Ἔλεος θέλω καὶ οὐ θυσίαν· οὐ γὰρ ἦλθον καλέσαι δικαίους
ἀλλὰ ἁμαρτωλούς. 14Τότε προσέρχονται αὐτῷ
οἱ μαθηταὶ Ἰωάνου λέγοντες Διὰ τί ἡμεῖς καὶ οἱ Φαρι-
σαῖοι νηστεύομεν, οἱ δὲ μαθηταὶ σοῦ οὐ νηστεύουσιν;
15καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς Μὴ δύνανται οἱ υἱοὶ τοῦ
νυμφῶνος πενθεῖν ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ νυμφίος;
ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος,
καὶ τότε νηστεύσουσιν. 16οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα
ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἴρει γὰρ τὸ πλή-
ρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται.
17οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ

μήγε, ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπόλλυνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινούς, καὶ ἀμφότεροι συντηροῦνται.

18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς ἰδοὺ ἄρχων [εἷς] προσελθὼν προσεκύνει αὐτῷ λέγων ὅτι Ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται. 19 καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθει αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. 20 Καὶ ἰδοὺ γυνὴ αἱμορροοῦσα δώδεκα ἔτη προσελθοῦσα ὄπισθεν ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· 21 ἔλεγεν γὰρ ἐν ἑαυτῇ Ἐὰν μόνον ἅψωμαι τοῦ ἱματίου αὐτοῦ σωθήσομαι. 22 ὁ δὲ Ἰησοῦς στραφεὶς καὶ ἰδὼν αὐτὴν εἶπεν Θάρσει, θύγατερ· ἡ πίστις σου σέσωκέν σε. καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης. 23 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον 24 ἔλεγεν Ἀναχωρεῖτε, οὐ γὰρ ἀπέθανεν τὸ κοράσιον ἀλλὰ καθεύδει· καὶ κατεγέλων αὐτοῦ. 25 ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησεν τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον. 26 Καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην. 27 Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ ἠκολούθησαν δύο τυφλοὶ κράζοντες καὶ λέγοντες Ἐλέησον ἡμᾶς, υἱὲ Δαυείδ. 28 ἐλθόντι δὲ εἰς τὴν οἰκίαν προσῆλθαν αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ Ναί, κύριε. 29 τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν λέγων Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν. 30 καὶ ἠνεῴχθησαν αὐτῶν οἱ ὀφθαλμοί. Καὶ ἐνεβριμήθη αὐτοῖς ὁ Ἰησοῦς λέγων Ὁρᾶτε μηδεὶς γινωσκέτω· 31 οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ. 32 Αὐτῶν δὲ ἐξερχομένων ἰδοὺ προσήνεγκαν αὐτῷ κωφὸν δαιμονιζόμενον· 33 καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ. 34 [οἱ

δὲ Φαρισαῖοι ἔλεγον Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.]

35 Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. 36 Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν ὅτι ἦσαν ἐσκυλμένοι καὶ ἐριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα. 37 τότε λέγει τοῖς μαθηταῖς αὐτοῦ Ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται ὀλίγοι· 38 δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ. **10** 1 Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. 2 Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ καὶ Ἰάκωβος ὁ τοῦ Ζεβεδαίου καὶ Ἰωάνης ὁ ἀδελφὸς αὐτοῦ, 3 Φίλιππος καὶ Βαρθολομαῖος, Θωμᾶς καὶ Μαθθαῖος ὁ τελώνης, Ἰάκωβος ὁ τοῦ Ἁλφαίου καὶ Θαδδαῖος, 4 Σίμων ὁ Καναναῖος καὶ Ἰούδας ὁ Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν. 5 Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγείλας αὐτοῖς λέγων

Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθητε· 6 πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ. 7 πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι Ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. 8 ἀσθενοῦντας θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε. 9 Μὴ κτήσησθε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν, 10 μὴ πήραν εἰς ὁδὸν μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα μηδὲ ῥάβδον· ἄξιος γὰρ ὁ ἐργάτης τῆς

τροφῆς αὐτοῦ. 11 εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν· κἀκεῖ μείνατε ἕως ἂν ἐξέλθητε. 12 εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν· 13 καὶ ἐὰν μὲν ᾖ ἡ οἰκία ἀξία, ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ᾖ ἀξία, ἡ εἰρήνη ὑμῶν ἐφ' ὑμᾶς ἐπιστραφήτω. 14 καὶ ὃς ἂν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι ἔξω τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν. 15 ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ. 16 Ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ περιστεραί. 17 προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς· 18 καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. 19 ὅταν δὲ παραδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε· 20 οὐ γὰρ ὑμεῖς ἐστὲ οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. 21 παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς. 22 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται. 23 ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἑτέραν· ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις [τοῦ] Ἰσραὴλ ἕως ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. 24 Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ. 25 ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην Βεεζεβοὺλ ἐπεκάλεσαν,

πόσῳ μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ. 26 μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθήσεται. 27 ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ οὖς ἀκούετε, κηρύξατε ἐπὶ τῶν δωμάτων. 28 καὶ μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι· φοβεῖσθε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ. 29 οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται; καὶ ἓν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν. 30 ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμημέναι εἰσίν. 31 μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων διαφέρετε ὑμεῖς. 32 Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω κἀγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς· 33 ὅστις δὲ ἀρνήσηταί με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι κἀγὼ αὐτὸν ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς. 34 Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ μάχαιραν. 35 ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς, 36 καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ. 37 Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος· 38 καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστιν μου ἄξιος. 39 ὁ εὑρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει αὐτήν. 40 Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται, καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με. 41 ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήμψεται, καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήμ-

ψεται. 42καὶ ὃς ἂν ποτίσῃ ἕνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

11 1Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

2Ὁ δὲ Ἰωάνης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ χριστοῦ πέμψας διὰ τῶν μαθητῶν αὐτοῦ 3εἶπεν αὐτῷ Σὺ εἶ ὁ ἐρχόμενος ἢ ἕτερον προσδοκῶμεν; 4καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Πορευθέντες ἀπαγγείλατε Ἰωάνει ἃ ἀκούετε καὶ βλέπετε· 5τυφλοὶ ἀναβλέπουσιν καὶ χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν, καὶ νεκροὶ ἐγείρονται καὶ πτωχοὶ εὐαγγελίζονται· 6καὶ μακάριός ἐστιν ὃς ἂν μὴ σκανδαλισθῇ ἐν ἐμοί. 7Τούτων δὲ πορευομένων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάνου Τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; 8ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἠμφιεσμένον; ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων. 9ἀλλὰ τί ἐξήλθατε; προφήτην ἰδεῖν; ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου. 10οὗτός ἐστιν περὶ οὗ γέγραπται

Ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου,
ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.

11ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάνου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστίν. 12ἀπὸ δὲ τῶν ἡμερῶν Ἰωάνου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασταὶ ἁρπάζουσιν αὐτήν. 13πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάνου

ἐπροφήτευσαν· 14καὶ εἰ θέλετε δέξασθαι, αὐτός ἐστιν
Ἠλείας ὁ μέλλων ἔρχεσθαι. 15Ὁ ἔχων ὦτα ἀκουέτω.
16Τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶν
παιδίοις καθημένοις ἐν ταῖς ἀγοραῖς ἃ προσφωνοῦντα
τοῖς ἑτέροις 17λέγουσιν

Ηὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε·
ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε·

18ἦλθεν γὰρ Ἰωάνης μήτε ἐσθίων μήτε πίνων, καὶ
λέγουσιν Δαιμόνιον ἔχει· 19ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου
ἐσθίων καὶ πίνων, καὶ λέγουσιν Ἰδοὺ ἄνθρωπος φάγος
καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. καὶ
ἐδικαιώθη ἡ σοφία ἀπὸ τῶν ἔργων αὐτῆς. 20Τότε
ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλεῖσται
δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν· 21Οὐαί σοι, Χοραζείν·
οὐαί σοι, Βηθσαιδάν· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο
αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ
σποδῷ μετενόησαν. 22πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι
ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ ὑμῖν. 23Καὶ σύ,
Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ; ἕως ᾅδου
καταβήσῃ. ὅτι εἰ ἐν Σοδόμοις ἐγενήθησαν αἱ δυνάμεις αἱ
γενόμεναι ἐν σοί, ἔμεινεν ἂν μέχρι τῆς σήμερον. 24πλὴν
λέγω ὑμῖν ὅτι γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ
κρίσεως ἢ σοί.

25Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν
Ἐξομολογοῦμαί σοι, πάτερ κύριε τοῦ οὐρανοῦ καὶ τῆς
γῆς, ὅτι ἔκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ
ἀπεκάλυψας αὐτὰ νηπίοις· 26ναί, ὁ πατήρ, ὅτι οὕτως
εὐδοκία ἐγένετο ἔμπροσθέν σου. 27Πάντα μοι παρεδόθη
ὑπὸ τοῦ πατρός μου, καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ
μὴ ὁ πατήρ, οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ
υἱὸς καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι. 28Δεῦτε

πρός με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς. 29ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πραΰς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὑρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν· 30ὁ γὰρ ζυγός μου χρηστὸς καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.

12 1Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ ἤρξαντο τίλλειν στάχυας καὶ ἐσθίειν. 2οἱ δὲ Φαρισαῖοι ἰδόντες εἶπαν αὐτῷ Ἰδοὺ οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ ἔξεστιν ποιεῖν ἐν σαββάτῳ. 3ὁ δὲ εἶπεν αὐτοῖς Οὐκ ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε ἐπείνασεν καὶ οἱ μετ' αὐτοῦ; 4πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγον, ὃ οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσιν μόνοις; 5ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσιν καὶ ἀναίτιοί εἰσιν; 6λέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μεῖζόν ἐστιν ὧδε. 7εἰ δὲ ἐγνώκειτε τί ἐστιν Ἔλεος θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους. 8κύριος γάρ ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου. 9Καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν· 10καὶ ἰδοὺ ἄνθρωπος χεῖρα ἔχων ξηράν. καὶ ἐπηρώτησαν αὐτὸν λέγοντες Εἰ ἔξεστι τοῖς σάββασιν θεραπεύειν; ἵνα κατηγορήσωσιν αὐτοῦ. 11ὁ δὲ εἶπεν αὐτοῖς Τίς [ἔσται] ἐξ ὑμῶν ἄνθρωπος ὃς ἕξει πρόβατον ἕν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει αὐτὸ καὶ ἐγερεῖ; 12πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου. ὥστε ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν. 13Τότε λέγει τῷ ἀνθρώπῳ Ἔκτεινόν σου τὴν χεῖρα· καὶ ἐξέτεινεν, καὶ ἀπεκατεστάθη ὑγιὴς ὡς ἡ ἄλλη. 14Ἐξελθόντες δὲ οἱ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ὅπως αὐτὸν

ἀπολέσωσιν. 15 Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν
ἐκεῖθεν. Καὶ ἠκολούθησαν αὐτῷ πολλοί, καὶ ἐθερά-
πευσεν αὐτοὺς πάντας, 16 καὶ ἐπετίμησεν αὐτοῖς ἵνα μὴ
φανερὸν αὐτὸν ποιήσωσιν· 17 ἵνα πληρωθῇ τὸ ῥηθὲν διὰ
Ἡσαίου τοῦ προφήτου λέγοντος

18 Ἰδοὺ ὁ παῖς μου ὃν ᾑρέτισα,
ὁ ἀγαπητός μου ὃν εὐδόκησεν ἡ ψυχή μου·
θήσω τὸ πνεῦμά μου ἐπ' αὐτόν,
καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ.
19 Οὐκ ἐρίσει οὐδὲ κραυγάσει,
οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ.
20 κάλαμον συντετριμμένον οὐ κατεάξει
καὶ λίνον τυφόμενον οὐ σβέσει,
ἕως ἂν ἐκβάλῃ εἰς νῖκος τὴν κρίσιν.
21 καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσιν.

22 Τότε προσήνεγκαν αὐτῷ δαιμονιζόμενον τυφλὸν καὶ
κωφόν· καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν κωφὸν λαλεῖν
καὶ βλέπειν. 23 Καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον
Μήτι οὗτός ἐστιν ὁ υἱὸς Δαυείδ; 24 οἱ δὲ Φαρισαῖοι
ἀκούσαντες εἶπον Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ
μὴ ἐν τῷ Βεεζεβοὺλ ἄρχοντι τῶν δαιμονίων. 25 Εἰδὼς δὲ
τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς Πᾶσα βασιλεία
μερισθεῖσα καθ' ἑαυτῆς ἐρημοῦται, καὶ πᾶσα πόλις ἢ
οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται. 26 καὶ εἰ ὁ
Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη·
πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ; 27 καὶ εἰ ἐγὼ ἐν
Βεεζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι
ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν. 28 εἰ
δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα
ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. 29 ἢ πῶς δύναταί
τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη

αὐτοῦ ἁρπάσαι, ἐὰν μὴ πρῶτον δήσῃ τὸν ἰσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. 30 ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει. 31 Διὰ τοῦτο λέγω ὑμῖν, πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις, ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται. 32 καὶ ὃς ἐὰν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι. 33 Ἢ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρόν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. 34 γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ. 35 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθά, καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. 36 Λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα ἀργὸν ὃ λαλήσουσιν οἱ ἄνθρωποι, ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως· 37 ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.

38 Τότε ἀπεκρίθησαν αὐτῷ τινὲς τῶν γραμματέων καὶ Φαρισαίων λέγοντες Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν. 39 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. 40 ὥσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. 41 ἄνδρες Νινευεῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε.

42 βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε. 43 Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὑρίσκει. 44 τότε λέγει Εἰς τὸν οἶκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον· καὶ ἐλθὸν εὑρίσκει σχολάζοντα [καὶ] σεσαρωμένον καὶ κεκοσμημένον. 45 τότε πορεύεται καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. Οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.

46 Ἔτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις ἰδοὺ ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ ἱστήκεισαν ἔξω ζητοῦντες αὐτῷ λαλῆσαι. 48 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ λέγοντι αὐτῷ Τίς ἐστιν ἡ μήτηρ μου, καὶ τίνες εἰσὶν οἱ ἀδελφοί μου; 49 καὶ ἐκτείνας τὴν χεῖρα [αὐτοῦ] ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν Ἰδοὺ ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου· 50 ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

13 1 Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς τῆς οἰκίας ἐκάθητο παρὰ τὴν θάλασσαν· 2 καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι, καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἱστήκει. 3 καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς λέγων Ἰδοὺ ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν. 4 καὶ ἐν τῷ σπείρειν αὐτὸν ἃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἐλθόντα τὰ πετεινὰ κατέφαγεν αὐτά. 5 ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθέως ἐξανέτειλεν διὰ τὸ μὴ

ἔχειν βάθος τῆς, 6ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη
καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη. 7ἄλλα δὲ ἔπεσεν
ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ ἀπέπνιξαν
αὐτά. 8ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν καὶ ἐδίδου
καρπόν, ὃ μὲν ἑκατὸν ὃ δὲ ἑξήκοντα ὃ δὲ τριάκοντα. 9Ὁ
ἔχων ὦτα ἀκουέτω. 10Καὶ προσελθόντες οἱ
μαθηταὶ εἶπαν αὐτῷ Διὰ τί ἐν παραβολαῖς λαλεῖς
αὐτοῖς; 11ὁ δὲ ἀποκριθεὶς εἶπεν ὅτι Ὑμῖν δέδοται γνῶναι
τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ
δέδοται. 12ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισ-
σευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ'
αὐτοῦ. 13διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι
βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν
οὐδὲ συνίουσιν· 14καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία
Ἡσαίου ἡ λέγουσα

Ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε,
καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε.
15ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου,
καὶ τοῖς ὠσὶν βαρέως ἤκουσαν,
καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν·
μή ποτε ἴδωσιν τοῖς ὀφθαλμοῖς
καὶ τοῖς ὠσὶν ἀκούσωσιν
καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν,
καὶ ἰάσομαι αὐτούς.

16ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσιν, καὶ τὰ
ὦτα [ὑμῶν] ὅτι ἀκούουσιν. 17ἀμὴν γὰρ λέγω ὑμῖν ὅτι
πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε
καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν.
18Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείραντος.
19Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ
συνιέντος, ἔρχεται ὁ πονηρὸς καὶ ἁρπάζει τὸ ἐσπαρμένον

ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρείς.
20 ὁ δὲ ἐπὶ τὰ πετρώδη σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον
ἀκούων καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν· 21 οὐκ
ἔχει δὲ ῥίζαν ἐν ἑαυτῷ ἀλλὰ πρόσκαιρός ἐστιν, γενομένης
δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζεται.
22 ὁ δὲ εἰς τὰς ἀκάνθας σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον
ἀκούων καὶ ἡ μέριμνα τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ
πλούτου συνπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται. 23 ὁ
δὲ ἐπὶ τὴν καλὴν γῆν σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον
ἀκούων καὶ συνιείς, ὃς δὴ καρποφορεῖ καὶ ποιεῖ ὃ μὲν
ἑκατὸν ὃ δὲ ἑξήκοντα ὃ δὲ τριάκοντα.

24 Ἀλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων Ὡμοιώ-
θη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείραντι καλὸν
σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ. 25 ἐν δὲ τῷ καθεύδειν τοὺς
ἀνθρώπους ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἐπέσπειρεν ζιζάνια
ἀνὰ μέσον τοῦ σίτου καὶ ἀπῆλθεν. 26 ὅτε δὲ ἐβλάστησεν ὁ
χόρτος καὶ καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ ζιζάνια.
27 προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου εἶπον
αὐτῷ Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ
ἀγρῷ; πόθεν οὖν ἔχει ζιζάνια; 28 ὁ δὲ ἔφη αὐτοῖς
Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν. οἱ δὲ αὐτῷ λέγουσιν
Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά; 29 ὁ δέ φησιν
Οὔ, μή ποτε συλλέγοντες τὰ ζιζάνια ἐκριζώσητε ἅμα
αὐτοῖς τὸν σῖτον· 30 ἄφετε συναυξάνεσθαι ἀμφότερα
ἕως τοῦ θερισμοῦ· καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς
θερισταῖς Συλλέξατε πρῶτον τὰ ζιζάνια καὶ δήσατε
αὐτὰ [εἰς] δέσμας πρὸς τὸ κατακαῦσαι αὐτά, τὸν δὲ σῖτον
συνάγετε εἰς τὴν ἀποθήκην μου. 31 Ἀλλην παρα-
βολὴν παρέθηκεν αὐτοῖς λέγων Ὁμοία ἐστὶν ἡ βασιλεία
τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος
ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ· 32 ὃ μικρότερον μέν ἐστιν

πάντων τῶν σπερμάτων, ὅταν δὲ αὐξηθῇ μεῖζον τῶν λαχάνων ἐστὶν καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῖν ἐν τοῖς κλάδοις αὐτοῦ.
33 Ἄλλην παραβολὴν [ἐλάλησεν αὐτοῖς]· Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία ἕως οὗ ἐζυμώθη ὅλον.
34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς οὐδὲν ἐλάλει αὐτοῖς·
35 ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος

Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου,
ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς.

36 Τότε ἀφεὶς τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν. Καὶ προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες Διασάφησον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ. 37 ὁ δὲ ἀποκριθεὶς εἶπεν Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου· 38 ὁ δὲ ἀγρός ἐστιν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνιά εἰσιν οἱ υἱοὶ τοῦ πονηροῦ, 39 ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτά ἐστιν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια αἰῶνός ἐστιν, οἱ δὲ θερισταὶ ἄγγελοί εἰσιν. 40 ὥσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ κατακαίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· 41 ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν, 42 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. 43 Τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ ἔχων ὦτα ἀκουέτω.
44 Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὑρὼν ἄνθρωπος ἔκρυψεν, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ ὅσα ἔχει καὶ

ἀγοράζει τὸν ἀγρὸν ἐκεῖνον. 45 Πάλιν ὁμοία
ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἐμπόρῳ ζητοῦντι καλοὺς
μαργαρίτας· 46 εὑρὼν δὲ ἕνα πολύτιμον μαργαρίτην
ἀπελθὼν πέπρακεν πάντα ὅσα εἶχεν καὶ ἠγόρασεν
αὐτόν. 47 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν
οὐρανῶν σαγήνῃ βληθείσῃ εἰς τὴν θάλασσαν καὶ ἐκ
παντὸς γένους συναγαγούσῃ· 48 ἣν ὅτε ἐπληρώθη ἀναβι-
βάσαντες ἐπὶ τὸν αἰγιαλὸν καὶ καθίσαντες συνέλεξαν
τὰ καλὰ εἰς ἄγγη, τὰ δὲ σαπρὰ ἔξω ἔβαλον. 49 οὕτως
ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγε-
λοι καὶ ἀφοριοῦσιν τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων
καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· 50 ἐκεῖ
ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. 51 Συν-
ήκατε ταῦτα πάντα; λέγουσιν αὐτῷ Ναί. 52 ὁ δὲ εἶπεν
αὐτοῖς Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς τῇ βασι-
λείᾳ τῶν οὐρανῶν ὁμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ
ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.

53 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς
ταύτας, μετῆρεν ἐκεῖθεν. 54 καὶ ἐλθὼν εἰς τὴν πατρίδα
αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε
ἐκπλήσσεσθαι αὐτοὺς καὶ λέγειν Πόθεν τούτῳ ἡ σοφία
αὕτη καὶ αἱ δυνάμεις; 55 οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος
υἱός; οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριὰμ καὶ οἱ ἀδελφοὶ
αὐτοῦ Ἰάκωβος καὶ Ἰωσὴφ καὶ Σίμων καὶ Ἰούδας; 56 καὶ
αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσίν; πόθεν
οὖν τούτῳ ταῦτα πάντα; 57 καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.
ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Οὐκ ἔστιν προφήτης ἄτιμος
εἰ μὴ ἐν τῇ πατρίδι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. 58 Καὶ οὐκ
ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.

14 1 Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρῴδης ὁ τετρα-

ἀρχης τὴν ἀκοὴν Ἰησοῦ, 2καὶ εἶπεν τοῖς παισὶν αὐτοῦ
Οὗτός ἐστιν Ἰωάνης ὁ βαπτιστής· αὐτὸς ἠγέρθη ἀπὸ
τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν
αὐτῷ. 3Ὁ γὰρ Ἡρῴδης κρατήσας τὸν Ἰωάνην ἔδησεν
καὶ ἐν φυλακῇ ἀπέθετο διὰ Ἡρῳδιάδα τὴν γυναῖκα
Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, 4ἔλεγεν γὰρ ὁ Ἰωάνης
αὐτῷ Οὐκ ἔξεστίν σοι ἔχειν αὐτήν· 5καὶ θέλων αὐτὸν
ἀποκτεῖναι ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν
εἶχον. 6γενεσίοις δὲ γενομένοις τοῦ Ἡρῴδου ὠρχήσατο
ἡ θυγάτηρ τῆς Ἡρῳδιάδος ἐν τῷ μέσῳ καὶ ἤρεσεν τῷ
Ἡρῴδῃ, 7ὅθεν μετὰ ὅρκου ὡμολόγησεν αὐτῇ δοῦναι ὃ
ἐὰν αἰτήσηται. 8ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς
αὐτῆς Δός μοι, φησίν, ὧδε ἐπὶ πίνακι τὴν κεφαλὴν
Ἰωάνου τοῦ βαπτιστοῦ. 9καὶ λυπηθεὶς ὁ βασιλεὺς διὰ
τοὺς ὅρκους καὶ τοὺς συνανακειμένους ἐκέλευσεν δοθῆναι,
10καὶ πέμψας ἀπεκεφάλισεν Ἰωάνην ἐν τῇ φυλακῇ·
11καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι καὶ ἐδόθη τῷ
κορασίῳ, καὶ ἤνεγκεν τῇ μητρὶ αὐτῆς. 12Καὶ προσελ-
θόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ πτῶμα καὶ ἔθαψαν
αὐτόν, καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ. 13Ἀκού-
σας δὲ ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον
τόπον κατ' ἰδίαν· καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν
αὐτῷ πεζῇ ἀπὸ τῶν πόλεων. 14Καὶ ἐξελθὼν εἶδεν πολὺν
ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς καὶ ἐθεράπευσεν
τοὺς ἀρρώστους αὐτῶν. 15Ὀψίας δὲ γενομένης προσῆλ-
θαν αὐτῷ οἱ μαθηταὶ λέγοντες Ἔρημός ἐστιν ὁ τόπος
καὶ ἡ ὥρα ἤδη παρῆλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπ-
ελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα.
16ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Οὐ χρείαν ἔχουσιν ἀπελθεῖν·
δότε αὐτοῖς ὑμεῖς φαγεῖν. 17οἱ δὲ λέγουσιν αὐτῷ Οὐκ
ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας. 18ὁ δὲ

εἶπεν Φέρετέ μοι ὧδε αὐτούς. 19καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοῦ χόρτου, λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους οἱ δὲ μαθηταὶ τοῖς ὄχλοις. 20καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ ἦραν τὸ περισσεῦον τῶν κλασμάτων δώδεκα κοφίνους πλήρεις. 21οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι χωρὶς γυναικῶν καὶ παιδίων. 22Καὶ [εὐθέως] ἠνάγκασεν τοὺς μαθητὰς ἐμβῆναι εἰς πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους. 23καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι. ὀψίας δὲ γενομένης μόνος ἦν ἐκεῖ. 24Τὸ δὲ πλοῖον ἤδη σταδίους πολλοὺς ἀπὸ τῆς γῆς ἀπεῖχεν, βασανιζόμενον ὑπὸ τῶν κυμάτων, ἦν γὰρ ἐναντίος ὁ ἄνεμος. 25Τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς ἦλθεν πρὸς αὐτοὺς περιπατῶν ἐπὶ τὴν θάλασσαν. 26οἱ δὲ μαθηταὶ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ἐταράχθησαν λέγοντες ὅτι Φάντασμά ἐστιν, καὶ ἀπὸ τοῦ φόβου ἔκραξαν. 27εὐθὺς δὲ ἐλάλησεν [ὁ Ἰησοῦς] αὐτοῖς λέγων Θαρσεῖτε, ἐγώ εἰμι· μὴ φοβεῖσθε. 28ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ Κύριε, εἰ σὺ εἶ, κέλευσόν με ἐλθεῖν πρὸς σὲ ἐπὶ τὰ ὕδατα· 29ὁ δὲ εἶπεν Ἐλθέ. καὶ καταβὰς ἀπὸ τοῦ πλοίου Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα καὶ ἦλθεν πρὸς τὸν Ἰησοῦν. 30βλέπων δὲ τὸν ἄνεμον ἐφοβήθη, καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξεν λέγων Κύριε, σῶσόν με. 31εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ καὶ λέγει αὐτῷ Ὀλιγόπιστε, εἰς τί ἐδίστασας; 32καὶ ἀναβάντων αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος. 33οἱ δὲ ἐν τῷ πλοίῳ προσεκύνησαν αὐτῷ λέγοντες Ἀληθῶς θεοῦ υἱὸς εἶ. 34Καὶ διαπεράσαντες ἦλθαν ἐπὶ τὴν γῆν εἰς Γεννησαρέτ.

35 καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου
ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ προσ-
ήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, 36 καὶ παρε-
κάλουν [αὐτὸν] ἵνα μόνον ἅψωνται τοῦ κρασπέδου τοῦ
ἱματίου αὐτοῦ· καὶ ὅσοι ἥψαντο διεσώθησαν.

15 1 Τότε προσέρχονται τῷ Ἰησοῦ ἀπὸ Ἱεροσολύμων
Φαρισαῖοι καὶ γραμματεῖς λέγοντες 2 Διὰ τί οἱ μαθηταί
σου παραβαίνουσιν τὴν παράδοσιν τῶν πρεσβυτέρων;
οὐ γὰρ νίπτονται τὰς χεῖρας ὅταν ἄρτον ἐσθίωσιν. 3 ὁ δὲ
ἀποκριθεὶς εἶπεν αὐτοῖς Διὰ τί καὶ ὑμεῖς παραβαίνετε
τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν; 4 ὁ γὰρ
θεὸς εἶπεν Τίμα τὸν πατέρα καὶ τὴν μητέρα, καί Ὁ κακο-
λογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω· 5 ὑμεῖς δὲ
λέγετε Ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρί Δῶρον ὃ ἐὰν
ἐξ ἐμοῦ ὠφεληθῇς, 6 οὐ μὴ τιμήσει τὸν πατέρα αὐτοῦ·
καὶ ἠκυρώσατε τὸν λόγον τοῦ θεοῦ διὰ τὴν παράδοσιν
ὑμῶν. 7 ὑποκριταί, καλῶς ἐπροφήτευσεν περὶ ὑμῶν
Ἡσαΐας λέγων

8 Ὁ λαὸς οὗτος τοῖς χείλεσίν με τιμᾷ,
ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ·
9 μάτην δὲ σέβονταί με,
διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.

10 Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς Ἀκού-
ετε καὶ συνίετε· 11 οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ
τὸν ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος
τοῦτο κοινοῖ τὸν ἄνθρωπον. 12 Τότε προσελθόντες
οἱ μαθηταὶ λέγουσιν αὐτῷ Οἶδας ὅτι οἱ Φαρισαῖοι ἀκού-
σαντες τὸν λόγον ἐσκανδαλίσθησαν; 13 ὁ δὲ ἀποκριθεὶς
εἶπεν Πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ
οὐράνιος ἐκριζωθήσεται. 14 ἄφετε αὐτούς· τυφλοί εἰσιν
ὁδηγοί· τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφότεροι εἰς βόθυ-

νον πεσοῦνται. 15 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν
αὐτῷ Φράσον ἡμῖν τὴν παραβολήν. 16 ὁ δὲ εἶπεν Ἀκμὴν
καὶ ὑμεῖς ἀσύνετοί ἐστε; 17 οὐ νοεῖτε ὅτι πᾶν τὸ εἰσπο-
ρευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ καὶ εἰς
ἀφεδρῶνα ἐκβάλλεται; 18 τὰ δὲ ἐκπορευόμενα ἐκ τοῦ
στόματος ἐκ τῆς καρδίας ἐξέρχεται, κἀκεῖνα κοινοῖ τὸν
ἄνθρωπον. 19 ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισ-
μοὶ πονηροί, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδο-
μαρτυρίαι, βλασφημίαι. 20 ταῦτά ἐστιν τὰ κοινοῦντα
τὸν ἄνθρωπον, τὸ δὲ ἀνίπτοις χερσὶν φαγεῖν οὐ κοινοῖ
τὸν ἄνθρωπον.

21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ
μέρη Τύρου καὶ Σιδῶνος. 22 Καὶ ἰδοὺ γυνὴ Χαναναία
ἀπὸ τῶν ὁρίων ἐκείνων ἐξελθοῦσα ἔκραζεν λέγουσα
Ἐλέησόν με, κύριε υἱὸς Δαυείδ· ἡ θυγάτηρ μου κακῶς
δαιμονίζεται. 23 ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ
προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτουν αὐτὸν λέγοντες
Ἀπόλυσον αὐτήν, ὅτι κράζει ὄπισθεν ἡμῶν. 24 ὁ δὲ ἀπο-
κριθεὶς εἶπεν Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ
ἀπολωλότα οἴκου Ἰσραήλ. 25 ἡ δὲ ἐλθοῦσα προσεκύνει
αὐτῷ λέγουσα Κύριε, βοήθει μοι. 26 ὁ δὲ ἀποκριθεὶς
εἶπεν Οὐκ ἔστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ
βαλεῖν τοῖς κυναρίοις. 27 ἡ δὲ εἶπεν Ναί, κύριε, καὶ [γὰρ]
τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ
τῆς τραπέζης τῶν κυρίων αὐτῶν. 28 τότε ἀποκριθεὶς ὁ
Ἰησοῦς εἶπεν αὐτῇ Ὦ γύναι, μεγάλη σου ἡ πίστις·
γενηθήτω σοι ὡς θέλεις. καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ
τῆς ὥρας ἐκείνης.

29 Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν
θάλασσαν τῆς Γαλιλαίας, καὶ ἀναβὰς εἰς τὸ ὄρος
ἐκάθητο ἐκεῖ. 30 καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ

ἔχοντες μεθ' ἑαυτῶν χωλούς, κυλλούς, τυφλούς, κωφούς, καὶ ἑτέρους πολλούς, καὶ ἔριψαν αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐθεράπευσεν αὐτούς· 31 ὥστε τὸν ὄχλον θαυμάσαι βλέποντας κωφοὺς λαλοῦντας καὶ χωλοὺς περιπατοῦντας καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν θεὸν Ἰσραήλ. 32 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι [ἤδη] ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν· καὶ ἀπολῦσαι αὐτοὺς νήστεις οὐ θέλω, μή ποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ. 33 καὶ λέγουσιν αὐτῷ οἱ μαθηταί Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι ὥστε χορτάσαι ὄχλον τοσοῦτον; 34 καὶ λέγει αὐτοῖς ὁ Ἰησοῦς Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπαν Ἑπτά, καὶ ὀλίγα ἰχθύδια. 35 καὶ παραγγείλας τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τὴν γῆν 36 ἔλαβεν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας καὶ εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς οἱ δὲ μαθηταὶ τοῖς ὄχλοις. 37 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ τὸ περισσεῦον τῶν κλασμάτων ἦραν ἑπτὰ σφυρίδας πλήρεις. 38 οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες χωρὶς γυναικῶν καὶ παιδίων. 39 Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὅρια Μαγαδάν.

16 1 Καὶ προσελθόντες [οἱ] Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδεῖξαι αὐτοῖς. 2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς [[Ὀψίας γενομένης λέγετε Εὐδία, πυρράζει γὰρ ὁ οὐρανός· 3 καὶ πρωί Σήμερον χειμών, πυρράζει γὰρ στυγνάζων ὁ οὐρανός. τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε.]] 4 Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ. καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν. 5 Καὶ ἐλθόντες οἱ μαθηταὶ εἰς τὸ

πέραν ἐπελάθοντο ἄρτους λαβεῖν. 6 ὁ δὲ Ἰησοῦς εἶπεν
αὐτοῖς Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρι-
σαίων καὶ Σαδδουκαίων. 7 οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς
λέγοντες ὅτι Ἄρτους οὐκ ἐλάβομεν. 8 γνοὺς δὲ ὁ Ἰησοῦς
εἶπεν Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους
οὐκ ἔχετε; 9 οὔπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε
ἄρτους τῶν πεντακισχιλίων καὶ πόσους κοφίνους ἐλά-
βετε; 10 οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων καὶ
πόσας σφυρίδας ἐλάβετε; 11 πῶς οὐ νοεῖτε ὅτι οὐ περὶ
ἄρτων εἶπον ὑμῖν; προσέχετε δὲ ἀπὸ τῆς ζύμης τῶν
Φαρισαίων καὶ Σαδδουκαίων. 12 τότε συνῆκαν ὅτι οὐκ
εἶπεν προσέχειν ἀπὸ τῆς ζύμης [τῶν ἄρτων] ἀλλὰ ἀπὸ
τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρίας τῆς
Φιλίππου ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων Τίνα
λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου;
14 οἱ δὲ εἶπαν Οἱ μὲν Ἰωάνην τὸν βαπτιστήν, ἄλλοι δὲ
Ἠλείαν, ἕτεροι δὲ Ἰερεμίαν ἢ ἕνα τῶν προφητῶν. 15 λέγει
αὐτοῖς Ὑμεῖς δὲ τίνα με λέγετε εἶναι; 16 ἀποκριθεὶς δὲ
Σίμων Πέτρος εἶπεν Σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ
τοῦ ζῶντος. 17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ
Μακάριος εἶ, Σίμων Βαριωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ
ἀπεκάλυψέν σοι ἀλλ᾽ ὁ πατήρ μου ὁ ἐν [τοῖς] οὐρανοῖς·
18 κἀγὼ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ
πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾅδου
οὐ κατισχύσουσιν αὐτῆς· 19 δώσω σοι τὰς κλεῖδας τῆς
βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς
ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσῃς ἐπὶ
τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς. 20 Τότε ἐπετί-
μησεν τοῖς μαθηταῖς ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν
ὁ χριστός.

21 ΑΠΟ ΤΟΤΕ ἤρξατο Ἰησοῦς Χριστὸς δεικνύειν
τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἰεροσόλυμα
ἀπελθεῖν καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ
ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ
τρίτῃ ἡμέρᾳ ἐγερθῆναι. 22 καὶ προσλαβόμενος αὐτὸν ὁ
Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων Ἵλεώς σοι, κύριε·
οὐ μὴ ἔσται σοι τοῦτο. 23 ὁ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ
Ὕπαγε ὀπίσω μου, Σατανᾶ· σκάνδαλον εἶ ἐμοῦ, ὅτι οὐ
φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων. 24 Τότε
[ὁ] Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ Εἴ τις θέλει
ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν
σταυρὸν αὐτοῦ καὶ ἀκολουθείτω μοι. 25 ὃς γὰρ ἐὰν θέλῃ
τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δ' ἂν
ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει αὐτήν.
26 τί γὰρ ὠφεληθήσεται ἄνθρωπος ἐὰν τὸν κόσμον ὅλον
κερδήσῃ τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει
ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; 27 μέλλει γὰρ ὁ
υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς
αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει
ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ. 28 ἀμὴν λέγω ὑμῖν ὅτι εἰσίν
τινες τῶν ὧδε ἑστώτων οἵτινες οὐ μὴ γεύσωνται θανάτου
ἕως ἂν ἴδωσιν τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ
βασιλείᾳ αὐτοῦ.

17 1 Καὶ μεθ' ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν
Πέτρον καὶ Ἰάκωβον καὶ Ἰωάνην τὸν ἀδελφὸν αὐτοῦ,
καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν. 2 καὶ
μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψεν τὸ πρόσω-
πον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ
ὡς τὸ φῶς. 3 καὶ ἰδοὺ ὤφθη αὐτοῖς Μωυσῆς καὶ Ἠλείας
συνλαλοῦντες μετ' αὐτοῦ. 4 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν
τῷ Ἰησοῦ Κύριε, καλόν ἐστιν ἡμᾶς ὧδε εἶναι· εἰ θέλεις,

ποιήσω ὧδε τρεῖς σκηνάς, σοὶ μίαν καὶ Μωυσεῖ μίαν καὶ Ἠλείᾳ μίαν. 5 ἔτι αὐτοῦ λαλοῦντος ἰδοὺ νεφέλη φωτινὴ ἐπεσκίασεν αὐτούς, καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· ἀκούετε αὐτοῦ. 6 καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν καὶ ἐφοβήθησαν σφόδρα. 7 καὶ προσῆλθεν ὁ Ἰησοῦς καὶ ἁψάμενος αὐτῶν εἶπεν Ἐγέρθητε καὶ μὴ φοβεῖσθε. 8 ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον εἰ μὴ αὐτὸν Ἰησοῦν μόνον. 9 Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων Μηδενὶ εἴπητε τὸ ὅραμα ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἐγερθῇ. 10 Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ λέγοντες Τί οὖν οἱ γραμματεῖς λέγουσιν ὅτι Ἠλείαν δεῖ ἐλθεῖν πρῶτον; 11 ὁ δὲ ἀποκριθεὶς εἶπεν Ἠλείας μὲν ἔρχεται καὶ ἀποκαταστήσει πάντα· 12 λέγω δὲ ὑμῖν ὅτι Ἠλείας ἤδη ἦλθεν, καὶ οὐκ ἐπέγνωσαν αὐτὸν ἀλλὰ ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ᾽ αὐτῶν. 13 τότε συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάνου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.

14 Καὶ ἐλθόντων πρὸς τὸν ὄχλον προσῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτὸν καὶ λέγων 15 Κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς ἔχει, πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ· 16 καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι. 17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε μεθ᾽ ὑμῶν ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε. 18 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ᾽ αὐτοῦ τὸ δαιμόνιον· καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης. 19 Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ᾽ ἰδίαν εἶπαν Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν

αὐτό; [20]ὁ δὲ λέγει αὐτοῖς Διὰ τὴν ὀλιγοπιστίαν ὑμῶν· ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ Μετάβα ἔνθεν ἐκεῖ, καὶ μεταβήσεται, καὶ οὐδὲν ἀδυνατήσει ὑμῖν.

[22]Συστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ εἶπεν αὐτοῖς ὁ Ἰησοῦς Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων, [23]καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. καὶ ἐλυπήθησαν σφόδρα.

[24]Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ προσῆλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα; [25]λέγει Ναί. καὶ ἐλθόντα εἰς τὴν οἰκίαν προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν ἢ ἀπὸ τῶν ἀλλοτρίων; [26]εἰπόντος δέ Ἀπὸ τῶν ἀλλοτρίων, ἔφη αὐτῷ ὁ Ἰησοῦς Ἄραγε ἐλεύθεροί εἰσιν οἱ υἱοί· [27]ἵνα δὲ μὴ σκανδαλίσωμεν αὐτούς, πορευθεὶς εἰς θάλασσαν βάλε ἄγκιστρον καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἆρον, καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὑρήσεις στατῆρα· ἐκεῖνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

18 [1]Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; [2]καὶ προσκαλεσάμενος παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν [3]καὶ εἶπεν Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. [4]ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· [5]καὶ ὃς ἐὰν δέξηται ἓν παιδίον τοιοῦτο ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται·

6 ὃς δ' ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων τῶν
πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ ἵνα κρεμασθῇ
μύλος ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ καὶ καταπον-
τισθῇ ἐν τῷ πελάγει τῆς θαλάσσης. 7 Οὐαὶ τῷ κόσμῳ
ἀπὸ τῶν σκανδάλων· ἀνάγκη γὰρ ἐλθεῖν τὰ σκάνδαλα,
πλὴν οὐαὶ τῷ ἀνθρώπῳ δι' οὗ τὸ σκάνδαλον ἔρχεται.
8 Εἰ δὲ ἡ χείρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον
αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλόν σοί ἐστιν εἰσελθεῖν εἰς
τὴν ζωὴν κυλλὸν ἢ χωλόν, ἢ δύο χεῖρας ἢ δύο πόδας
ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον. 9 καὶ εἰ ὁ
ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε
ἀπὸ σοῦ· καλόν σοί ἐστιν μονόφθαλμον εἰς τὴν ζωὴν
εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν
γέενναν τοῦ πυρός. 10 Ὁρᾶτε μὴ καταφρονήσητε
ἑνὸς τῶν μικρῶν τούτων, λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι
αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέπουσι τὸ πρόσωπον
τοῦ πατρός μου τοῦ ἐν οὐρανοῖς. 12 τί ὑμῖν δοκεῖ; ἐὰν
γένηταί τινι ἀνθρώπῳ ἑκατὸν πρόβατα καὶ πλανηθῇ ἓν
ἐξ αὐτῶν, οὐχὶ ἀφήσει τὰ ἐνενήκοντα ἐννέα ἐπὶ τὰ ὄρη
καὶ πορευθεὶς ζητεῖ τὸ πλανώμενον; 13 καὶ ἐὰν γένηται
εὑρεῖν αὐτό, ἀμὴν λέγω ὑμῖν ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον
ἢ ἐπὶ τοῖς ἐνενήκοντα ἐννέα τοῖς μὴ πεπλανημένοις.
14 οὕτως οὐκ ἔστιν θέλημα ἔμπροσθεν τοῦ πατρός μου
τοῦ ἐν οὐρανοῖς ἵνα ἀπόληται ἓν τῶν μικρῶν τούτων.
15 Ἐὰν δὲ ἁμαρτήσῃ ὁ ἀδελφός σου, ὕπαγε ἔλεγξον αὐτὸν
μεταξὺ σοῦ καὶ αὐτοῦ μόνου. ἐάν σου ἀκούσῃ, ἐκέρδησας
τὸν ἀδελφόν σου· 16 ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ
σοῦ ἔτι ἕνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν
σταθῇ πᾶν ῥῆμα· 17 ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὸν τῇ
ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι
ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης. 18 Ἀμὴν λέγω ὑμῖν, ὅσα

ἐὰν δήσητε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν οὐρανῷ καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν οὐρανῷ. 19 Πάλιν [ἀμὴν] λέγω ὑμῖν ὅτι ἐὰν δύο συμφωνήσωσιν ἐξ ὑμῶν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρός μου τοῦ ἐν οὐρανοῖς. 20 οὗ γάρ εἰσιν δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν.

21 Τότε προσελθὼν ὁ Πέτρος εἶπεν [αὐτῷ] Κύριε, ποσάκις ἁμαρτήσει εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως ἑπτάκις; 22 λέγει αὐτῷ ὁ Ἰησοῦς Οὐ λέγω σοι ἕως ἑπτάκις ἀλλὰ ἕως ἑβδομηκοντάκις ἑπτά. 23 Διὰ τοῦτο ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ ὃς ἠθέλησεν συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ. 24 ἀρξαμένου δὲ αὐτοῦ συναίρειν προσήχθη εἷς αὐτῷ ὀφειλέτης μυρίων ταλάντων. 25 μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος πραθῆναι καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ πάντα ὅσα ἔχει, καὶ ἀποδοθῆναι. 26 πεσὼν οὖν ὁ δοῦλος προσεκύνει αὐτῷ λέγων Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα ἀποδώσω σοι. 27 σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου [ἐκείνου] ἀπέλυσεν αὐτόν, καὶ τὸ δάνιον ἀφῆκεν αὐτῷ. 28 ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος εὗρεν ἕνα τῶν συνδούλων αὐτοῦ ὃς ὤφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἔπνιγεν λέγων Ἀπόδος εἴ τι ὀφείλεις. 29 πεσὼν οὖν ὁ σύνδουλος αὐτοῦ παρεκάλει αὐτὸν λέγων Μακροθύμησον ἐπ' ἐμοί, καὶ ἀποδώσω σοι. 30 ὁ δὲ οὐκ ἤθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως ἀποδῷ τὸ ὀφειλόμενον. 31 ἰδόντες οὖν οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα, καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ ἑαυτῶν πάντα τὰ γενόμενα. 32 τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ Δοῦλε πονηρέ,

πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με· 33οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς κἀγὼ σὲ ἠλέησα; 34καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἕως [οὗ] ἀποδῷ πᾶν τὸ ὀφειλόμενον. 35Οὕτως καὶ ὁ πατήρ μου ὁ οὐράνιος ποιήσει ὑμῖν ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν.

19 1Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετῆρεν ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. 2καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.

3Καὶ προσῆλθαν αὐτῷ Φαρισαῖοι πειράζοντες αὐτὸν καὶ λέγοντες Εἰ ἔξεστιν ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν; 4ὁ δὲ ἀποκριθεὶς εἶπεν Οὐκ ἀνέγνωτε ὅτι ὁ κτίσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς 5καὶ εἶπεν Ἕνεκα τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ κολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν; 6ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ σὰρξ μία. ὃ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω. 7λέγουσιν αὐτῷ Τί οὖν Μωυσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου καὶ ἀπολῦσαι; 8λέγει αὐτοῖς ὅτι Μωυσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν, ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτως. 9λέγω δὲ ὑμῖν ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην μοιχᾶται. 10λέγουσιν αὐτῷ οἱ μαθηταί Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικός, οὐ συμφέρει γαμῆσαι. 11ὁ δὲ εἶπεν αὐτοῖς Οὐ πάντες χωροῦσι τὸν λόγον, ἀλλ' οἷς δέδοται. 12εἰσὶν γὰρ εὐνοῦχοι οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσὶν εὐνοῦχοι οἵτινες

εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χωρείτω.

13 Τότε προσηνέχθησαν αὐτῷ παιδία, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς καὶ προσεύξηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. 14 ὁ δὲ Ἰησοῦς εἶπεν Ἄφετε τὰ παιδία καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρός με, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. 15 καὶ ἐπιθεὶς τὰς χεῖρας αὐτοῖς ἐπορεύθη ἐκεῖθεν.

16 Καὶ ἰδοὺ εἷς προσελθὼν αὐτῷ εἶπεν Διδάσκαλε, τί ἀγαθὸν ποιήσω ἵνα σχῶ ζωὴν αἰώνιον; 17 ὁ δὲ εἶπεν αὐτῷ Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστὶν ὁ ἀγαθός· εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν, τήρει τὰς ἐντολάς. 18 λέγει αὐτῷ Ποίας; ὁ δὲ Ἰησοῦς ἔφη Τό Οὐ φονεύσεις, Οὐ μοιχεύσεις, Οὐ κλέψεις, Οὐ ψευδομαρτυρήσεις, 19 Τίμα τὸν πατέρα καὶ τὴν μητέρα, καί Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. 20 λέγει αὐτῷ ὁ νεανίσκος Ταῦτα πάντα ἐφύλαξα· τί ἔτι ὑστερῶ; 21 ἔφη αὐτῷ ὁ Ἰησοῦς Εἰ θέλεις τέλειος εἶναι, ὕπαγε πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς [τοῖς] πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι. 22 ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον [τοῦτον] ἀπῆλθεν λυπούμενος, ἦν γὰρ ἔχων κτήματα πολλά. 23 Ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ Ἀμὴν λέγω ὑμῖν ὅτι πλούσιος δυσκόλως εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν· 24 πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστιν κάμηλον διὰ τρήματος ῥαφίδος εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ. 25 ἀκούσαντες δὲ οἱ μαθηταὶ ἐξεπλήσσοντο σφόδρα λέγοντες Τίς ἄρα δύναται σωθῆναι; 26 ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, παρὰ δὲ θεῷ πάντα δυνατά. 27 Τότε ἀπο-

κριθεὶς ὁ Πέτρος εἶπεν αὐτῷ Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμέν σοι· τί ἄρα ἔσται ἡμῖν; 28ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθήσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ. 29καὶ πᾶς ὅστις ἀφῆκεν οἰκίας ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν τοῦ ἐμοῦ ὀνόματος, πολλαπλασίονα λήμψεται καὶ ζωὴν αἰώνιον κληρονομήσει. 30Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι.

20 1Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις ἐξῆλθεν ἅμα πρωὶ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ· 2συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ. 3καὶ ἐξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἑστῶτας ἐν τῇ ἀγορᾷ ἀργούς· 4καὶ ἐκείνοις εἶπεν Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ᾖ δίκαιον δώσω ὑμῖν· οἱ δὲ ἀπῆλθον. 5πάλιν [δὲ] ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν ἐποίησεν ὡσαύτως. 6περὶ δὲ τὴν ἑνδεκάτην ἐξελθὼν εὗρεν ἄλλους ἑστῶτας, καὶ λέγει αὐτοῖς Τί ὧδε ἑστήκατε ὅλην τὴν ἡμέραν ἀργοί; 7λέγουσιν αὐτῷ Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο· λέγει αὐτοῖς Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα. 8ὀψίας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ Κάλεσον τοὺς ἐργάτας καὶ ἀπόδος τὸν μισθὸν ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων. 9ἐλθόντες δὲ οἱ περὶ τὴν ἑνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον. 10καὶ ἐλθόντες οἱ πρῶτοι ἐνόμισαν ὅτι πλεῖον λήμψονται· καὶ ἔλαβον [τὸ] ἀνὰ δηνάριον καὶ αὐτοί. 11λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ

οἰκοδεσπότου 12λέγοντες Οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους αὐτοὺς ἡμῖν ἐποίησας τοῖς βαστάσασι τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα. 13ὁ δὲ ἀποκριθεὶς ἑνὶ αὐτῶν εἶπεν Ἑταῖρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίου συνεφώνησάς μοι; 14ἆρον τὸ σὸν καὶ ὕπαγε· θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί· 15οὐκ ἔξεστίν μοι ὃ θέλω ποιῆσαι ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμός σου πονηρός ἐστιν ὅτι ἐγὼ ἀγαθός εἰμι; 16Οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι.

17Μέλλων δὲ ἀναβαίνειν Ἰησοῦς εἰς Ἰεροσόλυμα παρέλαβεν τοὺς δώδεκα [μαθητὰς] κατ' ἰδίαν, καὶ ἐν τῇ ὁδῷ εἶπεν αὐτοῖς 18Ἰδοὺ ἀναβαίνομεν εἰς Ἰεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν, καὶ κατακρινοῦσιν αὐτὸν [θανάτῳ], 19καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.

20Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς προσκυνοῦσα καὶ αἰτοῦσά τι ἀπ' αὐτοῦ. 21ὁ δὲ εἶπεν αὐτῇ Τί θέλεις; λέγει αὐτῷ Εἰπὲ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων σου ἐν τῇ βασιλείᾳ σου. 22ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Οὐκ οἴδατε τί αἰτεῖσθε· δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν; λέγουσιν αὐτῷ Δυνάμεθα. 23λέγει αὐτοῖς Τὸ μὲν ποτήριόν μου πίεσθε, τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρός μου. 24καὶ ἀκούσαντες οἱ δέκα ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν. 25ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν

αὐτῶν καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν. 26οὐχ οὕτως ἐστὶν ἐν ὑμῖν· ἀλλ' ὃς ἂν θέλῃ ἐν ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν διάκονος, 27καὶ ὃς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔσται ὑμῶν δοῦλος· 28ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

29Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰερειχὼ ἠκολούθησεν αὐτῷ ὄχλος πολύς. 30καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες Κύριε, ἐλέησον ἡμᾶς, υἱὸς Δαυείδ. 31ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν· οἱ δὲ μεῖζον ἔκραξαν λέγοντες Κύριε, ἐλέησον ἡμᾶς, υἱὸς Δαυείδ. 32καὶ στὰς [ὁ] Ἰησοῦς ἐφώνησεν αὐτοὺς καὶ εἶπεν Τί θέλετε ποιήσω ὑμῖν; 33λέγουσιν αὐτῷ Κύριε, ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν. 34σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο τῶν ὀμμάτων αὐτῶν, καὶ εὐθέως ἀνέβλεψαν καὶ ἠκολούθησαν αὐτῷ.

21 1Καὶ ὅτε ἤγγισαν εἰς Ἰεροσόλυμα καὶ ἦλθον εἰς Βηθφαγὴ εἰς τὸ Ὄρος τῶν Ἐλαιῶν, τότε Ἰησοῦς ἀπέστειλεν δύο μαθητὰς 2λέγων αὐτοῖς Πορεύεσθε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθὺς εὑρήσετε ὄνον δεδεμένην καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι. 3καὶ ἐάν τις ὑμῖν εἴπῃ τι, ἐρεῖτε ὅτι Ὁ κύριος αὐτῶν χρείαν ἔχει· εὐθὺς δὲ ἀποστελεῖ αὐτούς. 4Τοῦτο δὲ γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος

5Εἴπατε τῇ θυγατρὶ Σιών
Ἰδοὺ ὁ βασιλεύς σου ἔρχεταί σοι
πραΰς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον
καὶ ἐπὶ πῶλον υἱὸν ὑποζυγίου.

6Πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες καθὼς

συνέταξεν αὐτοῖς ὁ Ἰησοῦς 7 ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπ' αὐτῶν τὰ ἱμάτια, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν. 8 ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ, ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων καὶ ἐστρώννυον ἐν τῇ ὁδῷ. 9 οἱ δὲ ὄχλοι οἱ προάγοντες αὐτὸν καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες

Ὡσαννὰ τῷ υἱῷ Δαυείδ·
Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου·
Ὡσαννὰ ἐν τοῖς ὑψίστοις.

10 καὶ εἰσελθόντος αὐτοῦ εἰς Ἰεροσόλυμα ἐσείσθη πᾶσα ἡ πόλις λέγουσα Τίς ἐστιν οὗτος; 11 οἱ δὲ ὄχλοι ἔλεγον Οὗτός ἐστιν ὁ προφήτης Ἰησοῦς ὁ ἀπὸ Ναζαρὲθ τῆς Γαλιλαίας.

12 Καὶ εἰσῆλθεν Ἰησοῦς εἰς τὸ ἱερόν, καὶ ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς, 13 καὶ λέγει αὐτοῖς Γέγραπται Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται, ὑμεῖς δὲ αὐτὸν ποιεῖτε σπήλαιον λῃστῶν. 14 Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς. 15 Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς κράζοντας ἐν τῷ ἱερῷ καὶ λέγοντας Ὡσαννὰ τῷ υἱῷ Δαυείδ ἠγανάκτησαν 16 καὶ εἶπαν αὐτῷ Ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς Ναί· οὐδέποτε ἀνέγνωτε ὅτι Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον; 17 Καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ηὐλίσθη ἐκεῖ.

18 Πρωὶ δὲ ἐπαναγαγὼν εἰς τὴν πόλιν ἐπείνασεν.

19 καὶ ἰδὼν συκῆν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ᾽ αὐτήν, καὶ οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ Οὐ μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα· καὶ ἐξηράνθη παραχρῆμα ἡ συκῆ. 20 καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες Πῶς παραχρῆμα ἐξηράνθη ἡ συκῆ; 21 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ κἂν τῷ ὄρει τούτῳ εἴπητε Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται· 22 καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες λήμψεσθε.

23 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερὸν προσῆλθαν αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην; 24 ἀποκριθεὶς [δὲ] ὁ Ἰησοῦς εἶπεν αὐτοῖς Ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἕνα, ὃν ἐὰν εἴπητέ μοι κἀγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ· 25 τὸ βάπτισμα τὸ Ἰωάνου πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες Ἐὰν εἴπωμεν Ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ; 26 ἐὰν δὲ εἴπωμεν Ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον, πάντες γὰρ ὡς προφήτην ἔχουσιν τὸν Ἰωάνην· 27 καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπαν Οὐκ οἴδαμεν. ἔφη αὐτοῖς καὶ αὐτός Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. 28 Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχεν τέκνα δύο. προσελθὼν τῷ πρώτῳ εἶπεν Τέκνον, ὕπαγε σήμερον ἐργάζου ἐν τῷ ἀμπελῶνι· 29 ὁ δὲ ἀποκριθεὶς εἶπεν Ἐγώ, κύριε· καὶ οὐκ ἀπῆλθεν. 30 προσελθὼν δὲ τῷ δευτέρῳ εἶπεν ὡσαύτως· ὁ δὲ ἀποκριθεὶς εἶπεν Οὐ θέλω· ὕστερον μεταμεληθεὶς ἀπῆλθεν. 31 τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρός;

λέγουσιν Ὁ ὕστερος. λέγει αὐτοῖς ὁ Ἰησοῦς Ἀμὴν
λέγω ὑμῖν ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν
ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ. 32 ἦλθεν γὰρ Ἰωάνης
πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε
αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ·
ὑμεῖς δὲ ἰδόντες οὐδὲ μετεμελήθητε ὕστερον τοῦ
πιστεῦσαι αὐτῷ. 33 Ἄλλην παραβολὴν ἀκούσατε.
Ἄνθρωπος ἦν οἰκοδεσπότης ὅστις ἐφύτευσεν ἀμπελῶνα
καὶ φραγμὸν αὐτῷ περιέθηκεν καὶ ὤρυξεν ἐν αὐτῷ ληνὸν
καὶ ᾠκοδόμησεν πύργον, καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ
ἀπεδήμησεν. 34 ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν,
ἀπέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς
λαβεῖν τοὺς καρποὺς αὐτοῦ. 35 καὶ λαβόντες οἱ γεωργοὶ
τοὺς δούλους αὐτοῦ ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν
δὲ ἐλιθοβόλησαν. 36 πάλιν ἀπέστειλεν ἄλλους δούλους
πλείονας τῶν πρώτων, καὶ ἐποίησαν αὐτοῖς ὡσαύτως.
37 ὕστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ
λέγων Ἐντραπήσονται τὸν υἱόν μου. 38 οἱ δὲ γεωργοὶ
ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς Οὗτός ἐστιν ὁ κληρο-
νόμος· δεῦτε ἀποκτείνωμεν αὐτὸν καὶ σχῶμεν τὴν
κληρονομίαν αὐτοῦ· 39 καὶ λαβόντες αὐτὸν ἐξέβαλον
ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν. 40 ὅταν οὖν ἔλθῃ ὁ
κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις;
41 λέγουσιν αὐτῷ Κακοὺς κακῶς ἀπολέσει αὐτούς, καὶ
τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀπο-
δώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.
42 λέγει αὐτοῖς ὁ Ἰησοῦς Οὐδέποτε ἀνέγνωτε ἐν ταῖς
γραφαῖς

Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες
οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·
παρὰ Κυρίου ἐγένετο αὕτη,
καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

43διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ
βασιλεία τοῦ θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς
καρποὺς αὐτῆς. 44[Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον
συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ λικμήσει αὐτόν.]
45Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς
παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει· 46καὶ
ζητοῦντες αὐτὸν κρατῆσαι ἐφοβήθησαν τοὺς ὄχλους,
ἐπεὶ εἰς προφήτην αὐτὸν εἶχον. **22** 1Καὶ ἀπο-
κριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν παραβολαῖς αὐτοῖς
λέγων 2Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ
βασιλεῖ, ὅστις ἐποίησεν γάμους τῷ υἱῷ αὐτοῦ. 3καὶ
ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλη-
μένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἐλθεῖν. 4πάλιν
ἀπέστειλεν ἄλλους δούλους λέγων Εἴπατε τοῖς κεκλη-
μένοις Ἰδοὺ τὸ ἄριστόν μου ἡτοίμακα, οἱ ταῦροί μου
καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἕτοιμα· δεῦτε εἰς
τοὺς γάμους. 5οἱ δὲ ἀμελήσαντες ἀπῆλθον, ὃς μὲν εἰς
τὸν ἴδιον ἀγρόν, ὃς δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ· 6οἱ δὲ
λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ
ἀπέκτειναν. 7ὁ δὲ βασιλεὺς ὠργίσθη, καὶ πέμψας τὰ
στρατεύματα αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκείνους καὶ
τὴν πόλιν αὐτῶν ἐνέπρησεν. 8τότε λέγει τοῖς δούλοις
αὐτοῦ Ὁ μὲν γάμος ἕτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ
ἦσαν ἄξιοι· 9πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν,
καὶ ὅσους ἐὰν εὕρητε καλέσατε εἰς τοὺς γάμους. 10καὶ
ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον
πάντας οὓς εὗρον, πονηρούς τε καὶ ἀγαθούς· καὶ ἐπλή-
σθη ὁ νυμφὼν ἀνακειμένων. 11εἰσελθὼν δὲ ὁ βασιλεὺς
θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ
ἐνδεδυμένον ἔνδυμα γάμου· 12καὶ λέγει αὐτῷ Ἑταῖρε,
πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; ὁ δὲ ἐφιμώθη.

13 τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις Δήσαντες αὐτοῦ
πόδας καὶ χεῖρας ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ
ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν
ὀδόντων. 14 πολλοὶ γάρ εἰσιν κλητοὶ ὀλίγοι δὲ ἐκλεκτοί.

15 Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον
ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ. 16 καὶ ἀποστέλ-
λουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρῳδιανῶν
λέγοντας Διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ καὶ τὴν
ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι
περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων·
17 εἰπὸν οὖν ἡμῖν τί σοι δοκεῖ· ἔξεστιν δοῦναι κῆνσον
Καίσαρι ἢ οὔ; 18 γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν
εἶπεν Τί με πειράζετε, ὑποκριταί; 19 ἐπιδείξατέ μοι τὸ
νόμισμα τοῦ κήνσου. οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον.
20 καὶ λέγει αὐτοῖς Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;
21 λέγουσιν Καίσαρος. τότε λέγει αὐτοῖς Ἀπόδοτε οὖν
τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ. 22 καὶ
ἀκούσαντες ἐθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπῆλθαν.

23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι,
λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν
24 λέγοντες Διδάσκαλε, Μωυσῆς εἶπεν Ἐάν τις ἀποθάνῃ
μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα
αὐτοῦ καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ. 25 ἦσαν δὲ
παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γήμας ἐτελεύ-
τησεν, καὶ μὴ ἔχων σπέρμα ἀφῆκεν τὴν γυναῖκα αὐτοῦ
τῷ ἀδελφῷ αὐτοῦ· 26 ὁμοίως καὶ ὁ δεύτερος καὶ ὁ τρίτος,
ἕως τῶν ἑπτά· 27 ὕστερον δὲ πάντων ἀπέθανεν ἡ γυνή.
28 ἐν τῇ ἀναστάσει οὖν τίνος τῶν ἑπτὰ ἔσται γυνή;
πάντες γὰρ ἔσχον αὐτήν. 29 ἀποκριθεὶς δὲ ὁ Ἰησοῦς
εἶπεν αὐτοῖς Πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν
δύναμιν τοῦ θεοῦ· 30 ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν

οὔτε γαμίζονται, ἀλλ᾽ ὡς ἄγγελοι ἐν τῷ οὐρανῷ εἰσίν· 31περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ λέγοντος 32Ἐγώ εἰμι ὁ θεὸς Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; οὐκ ἔστιν [ὁ] θεὸς νεκρῶν ἀλλὰ ζώντων. 33Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

34Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους συνήχθησαν ἐπὶ τὸ αὐτό. 35καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν νομικὸς πειράζων αὐτόν 36Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; 37ὁ δὲ ἔφη αὐτῷ Ἀγαπήσεις Κύριον τὸν θεόν σου ἐν ὅλῃ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου· 38αὕτη ἐστὶν ἡ μεγάλη καὶ πρώτη ἐντολή. 39δευτέρα ὁμοία αὕτη Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. 40ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται. 41Συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς 42λέγων Τί ὑμῖν δοκεῖ περὶ τοῦ χριστοῦ; τίνος υἱός ἐστιν; λέγουσιν αὐτῷ Τοῦ Δαυείδ. 43λέγει αὐτοῖς Πῶς οὖν Δαυεὶδ ἐν πνεύματι καλεῖ αὐτὸν κύριον λέγων

44Εἶπεν Κύριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου

ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου;

45εἰ οὖν Δαυεὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστίν; 46καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον, οὐδὲ ἐτόλμησέν τις ἀπ᾽ ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

23 1Τότε [ὁ] Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ 2λέγων Ἐπὶ τῆς Μωυσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. 3πάντα οὖν ὅσα ἐὰν εἴπωσιν ὑμῖν ποιήσατε καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε, λέγουσιν γὰρ καὶ οὐ ποιοῦσιν. 4δεσμεύουσιν δὲ φορτία βαρέα καὶ ἐπιτιθέασιν ἐπὶ τοὺς

ὤμους τῶν ἀνθρώπων, αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν οὐ θέλουσιν κινῆσαι αὐτά. 5πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσι γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσι τὰ κράσπεδα, 6φιλοῦσι δὲ τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς 7καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων Ῥαββεί. 8ὑμεῖς δὲ μὴ κληθῆτε Ῥαββεί, εἷς γάρ ἐστιν ὑμῶν ὁ διδάσκαλος, πάντες δὲ ὑμεῖς ἀδελφοί ἐστε· 9καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς, εἷς γάρ ἐστιν ὑμῶν ὁ πατὴρ ὁ οὐράνιος· 10μηδὲ κληθῆτε καθηγηταί, ὅτι καθηγητὴς ὑμῶν ἐστὶν εἷς ὁ χριστός· 11ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος. 12Ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται, καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται. 14Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν. 15Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἕνα προσήλυτον, καὶ ὅταν γένηται ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν. 16Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ οἱ λέγοντες Ὃς ἂν ὀμόσῃ ἐν τῷ ναῷ, οὐδέν ἐστιν, ὃς δ' ἂν ὀμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ ὀφείλει· 17μωροὶ καὶ τυφλοί, τίς γὰρ μείζων ἐστίν, ὁ χρυσὸς ἢ ὁ ναὸς ὁ ἁγιάσας τὸν χρυσόν; 18καί Ὃς ἂν ὀμόσῃ ἐν τῷ θυσιαστηρίῳ, οὐδέν ἐστιν, ὃς δ' ἂν ὀμόσῃ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ ὀφείλει· 19τυφλοί, τί γὰρ μεῖζον, τὸ δῶρον ἢ τὸ θυσιαστήριον τὸ ἁγιάζον τὸ δῶρον; 20ὁ οὖν ὀμόσας ἐν τῷ θυσιαστηρίῳ ὀμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ· 21καὶ ὁ ὀμόσας ἐν τῷ ναῷ ὀμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτόν· 22καὶ ὁ

ὀμόσας ἐν τῷ οὐρανῷ ὀμνύει ἐν τῷ θρόνῳ τοῦ θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ. 23 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν· ταῦτα δὲ ἔδει ποιῆσαι κἀκεῖνα μὴ ἀφεῖναι. 24 ὁδηγοὶ τυφλοί, διυλίζοντες τὸν κώνωπα τὴν δὲ κάμηλον καταπίνοντες. 25 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἁρπαγῆς καὶ ἀκρασίας. 26 Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου [καὶ τῆς παροψίδος], ἵνα γένηται καὶ τὸ ἐκτὸς αὐτοῦ καθαρόν. 27 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκονιαμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας· 28 οὕτως καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δέ ἐστε μεστοὶ ὑποκρίσεως καὶ ἀνομίας. 29 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, 30 καὶ λέγετε Εἰ ἤμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἤμεθα αὐτῶν κοινωνοὶ ἐν τῷ αἵματι τῶν προφητῶν· 31 ὥστε μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοί ἐστε τῶν φονευσάντων τοὺς προφήτας. 32 καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν. 33 ὄφεις γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης; 34 διὰ τοῦτο ἰδοὺ ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματεῖς· ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν· 35 ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυν-

νόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἵματος Ἄβελ τοῦ δικαίου
ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύ-
σατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. 36*ἀμὴν*
λέγω ὑμῖν, ἥξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην.
37Ἰερουσαλήμ Ἰερουσαλήμ, *ἡ ἀποκτείνουσα τοὺς προ-*
φήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς
αὐτήν,—ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου
ὃν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία [αὐτῆς] ὑπὸ τὰς
πτέρυγας, καὶ οὐκ ἠθελήσατε; 38*ἰδοὺ ἀφίεται ὑμῖν ὁ*
οἶκος ὑμῶν. 39*λέγω γὰρ ὑμῖν, οὐ μή με ἴδητε ἀπ' ἄρτι*
ἕως ἂν εἴπητε

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

24 1Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ ἐπορεύετο,
καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς
οἰκοδομὰς τοῦ ἱεροῦ· 2ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Οὐ
βλέπετε ταῦτα πάντα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ
ὧδε λίθος ἐπὶ λίθον ὃς οὐ καταλυθήσεται. 3Καθημένου
δὲ αὐτοῦ ἐπὶ τοῦ Ὄρους τῶν Ἐλαιῶν προσῆλθον αὐτῷ
οἱ μαθηταὶ κατ' ἰδίαν λέγοντες Εἰπὸν ἡμῖν πότε ταῦτα
ἔσται, καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας καὶ συν-
τελείας τοῦ αἰῶνος. 4*καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν*
αὐτοῖς Βλέπετε μή τις ὑμᾶς πλανήσῃ· 5*πολλοὶ γὰρ*
ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες Ἐγώ εἰμι ὁ
χριστός, καὶ πολλοὺς πλανήσουσιν. 6*μελλήσετε δὲ*
ἀκούειν πολέμους καὶ ἀκοὰς πολέμων· ὁρᾶτε, μὴ θρο-
εῖσθε· δεῖ γὰρ γενέσθαι, ἀλλ' οὔπω ἐστὶν τὸ τέλος.
7*ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν,*
καὶ ἔσονται λιμοὶ καὶ σεισμοὶ κατὰ τόπους· 8*πάντα δὲ*
ταῦτα ἀρχὴ ὠδίνων. 9*τότε παραδώσουσιν ὑμᾶς εἰς*
θλῖψιν καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ ἔσεσθε μισούμενοι

ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου. 10καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους· 11καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται καὶ πλανήσουσιν πολλούς· 12καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν πολλῶν. 13ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται. 14καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν, καὶ τότε ἥξει τὸ τέλος. 15Ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου ἑστὸς ἐν τόπῳ ἁγίῳ, ὁ ἀναγινώσκων νοείτω, 16τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, 17ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω ἆραι τὰ ἐκ τῆς οἰκίας αὐτοῦ, 18καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἆραι τὸ ἱμάτιον αὐτοῦ. 19οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. 20προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος μηδὲ σαββάτῳ· 21ἔσται γὰρ τότε θλῖψις μεγάλη οἵα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν οὐδ' οὐ μὴ γένηται. 22καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σάρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι. 23Τότε ἐάν τις ὑμῖν εἴπῃ Ἰδοὺ ὧδε ὁ χριστὸς ἢ Ὧδε, μὴ πιστεύσητε· 24ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται, καὶ δώσουσιν σημεῖα μεγάλα καὶ τέρατα ὥστε πλανᾶσθαι εἰ δυνατὸν καὶ τοὺς ἐκλεκτούς· 25ἰδοὺ προείρηκα ὑμῖν. 26ἐὰν οὖν εἴπωσιν ὑμῖν Ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθητε· Ἰδοὺ ἐν τοῖς ταμείοις, μὴ πιστεύσητε· 27ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου· 28ὅπου ἐὰν ᾖ τὸ πτῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί. 29Εὐθέως δὲ μετὰ τὴν θλῖψιν

τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη
οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ
τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.
30 καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου
ἐν οὐρανῷ, καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς καὶ
ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν
νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς·
31 καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος
μεγάλης, καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν
τεσσάρων ἀνέμων ἀπ' ἄκρων οὐρανῶν ἕως [τῶν] ἄκρων
αὐτῶν. 32 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν·
ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται ἁπαλὸς καὶ τὰ φύλλα
ἐκφύῃ, γινώσκετε ὅτι ἐγγὺς τὸ θέρος· 33 οὕτως καὶ ὑμεῖς,
ὅταν ἴδητε πάντα ταῦτα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ
θύραις. 34 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ
αὕτη ἕως [ἂν] πάντα ταῦτα γένηται. 35 ὁ οὐρανὸς καὶ ἡ
γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν.
36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν,
οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατὴρ
μόνος. 37 ὥσπερ γὰρ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται ἡ
παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου· 38 ὡς γὰρ ἦσαν ἐν
ταῖς ἡμέραις [ἐκείναις] ταῖς πρὸ τοῦ κατακλυσμοῦ
τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες, ἄχρι
ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν, 39 καὶ οὐκ
ἔγνωσαν ἕως ἦλθεν ὁ κατακλυσμὸς καὶ ἦρεν ἅπαντας,
οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. 40 τότε
ἔσονται δύο ἐν τῷ ἀγρῷ, εἷς παραλαμβάνεται καὶ εἷς
ἀφίεται· 41 δύο ἀλήθουσαι ἐν τῷ μύλῳ, μία παραλαμ-
βάνεται καὶ μία ἀφίεται. 42 γρηγορεῖτε οὖν, ὅτι οὐκ
οἴδατε ποίᾳ ἡμέρᾳ ὁ κύριος ὑμῶν ἔρχεται. 43 ἐκεῖνο δὲ
γινώσκετε ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ φυλακῇ ὁ

κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ ἂν εἴασεν διορυχθῆναι τὴν οἰκίαν αὐτοῦ. 44διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἕτοιμοι, ὅτι ᾗ οὐ δοκεῖτε ὥρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. 45Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ τοῦ δοῦναι αὐτοῖς τὴν τροφὴν ἐν καιρῷ; 46μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει οὕτως ποιοῦντα· 47ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. 48ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ Χρονίζει μου ὁ κύριος, 49καὶ ἄρξηται τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθίῃ δὲ καὶ πίνῃ μετὰ τῶν μεθυόντων, 50ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει, 51καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

25 1Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας ἑαυτῶν ἐξῆλθον εἰς ὑπάντησιν τοῦ νυμφίου. 2πέντε δὲ ἐξ αὐτῶν ἦσαν μωραὶ καὶ πέντε φρόνιμοι· 3αἱ γὰρ μωραὶ λαβοῦσαι τὰς λαμπάδας [αὐτῶν] οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον· 4αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις μετὰ τῶν λαμπάδων ἑαυτῶν. 5χρονίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. 6μέσης δὲ νυκτὸς κραυγὴ γέγονεν Ἰδοὺ ὁ νυμφίος, ἐξέρχεσθε εἰς ἀπάντησιν. 7τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι καὶ ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν. 8αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπαν Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. 9ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι Μήποτε οὐ μὴ ἀρκέσῃ ἡμῖν καὶ ὑμῖν· πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς. 10ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ

νυμφίος, καὶ αἱ ἕτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα. 11 ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι Κύριε κύριε, ἄνοιξον ἡμῖν· 12 ὁ δὲ ἀποκριθεὶς εἶπεν Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. 13 Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν. 14 Ὥσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσεν τοὺς ἰδίους δούλους καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ, 15 καὶ ᾧ μὲν ἔδωκεν πέντε τάλαντα ᾧ δὲ δύο ᾧ δὲ ἕν, ἑκάστῳ κατὰ τὴν ἰδίαν δύναμιν, καὶ ἀπεδήμησεν. 16 εὐθέως πορευθεὶς ὁ τὰ πέντε τάλαντα λαβὼν ἠργάσατο ἐν αὐτοῖς καὶ ἐκέρδησεν ἄλλα πέντε· 17 ὡσαύτως ὁ τὰ δύο ἐκέρδησεν ἄλλα δύο· 18 ὁ δὲ τὸ ἓν λαβὼν ἀπελθὼν ὤρυξεν γῆν καὶ ἔκρυψεν τὸ ἀργύριον τοῦ κυρίου αὐτοῦ. 19 μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων καὶ συναίρει λόγον μετ' αὐτῶν. 20 καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα λέγων Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε ἄλλα πέντε τάλαντα ἐκέρδησα. 21 ἔφη αὐτῷ ὁ κύριος αὐτοῦ Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. 22 προσελθὼν καὶ ὁ τὰ δύο τάλαντα εἶπεν Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε ἄλλα δύο τάλαντα ἐκέρδησα. 23 ἔφη αὐτῷ ὁ κύριος αὐτοῦ Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. 24 προσελθὼν δὲ καὶ ὁ τὸ ἓν τάλαντον εἰληφὼς εἶπεν Κύριε, ἔγνων σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας καὶ συνάγων ὅθεν οὐ διεσκόρπισας· 25 καὶ φοβηθεὶς ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε ἔχεις τὸ σόν. 26 ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ Πονηρὲ δοῦλε καὶ ὀκνηρέ, ᾔδεις ὅτι θερίζω

ὅπου οὐκ ἔσπειρα καὶ συνάγω ὅθεν οὐ διεσκόρπισα; 27 ἔδει σε οὖν βαλεῖν τὰ ἀργύριά μου τοῖς τραπεζείταις, καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ· 28 ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα· 29 τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ περισσευθήσεται· τοῦ δὲ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. 30 καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. 31 Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ, 32 καὶ συναχθήσονται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφορίσει αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων, 33 καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ τὰ δὲ ἐρίφια ἐξ εὐωνύμων. 34 τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ Δεῦτε, οἱ εὐλογημένοι τοῦ πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου· 35 ἐπείνασα γὰρ καὶ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ ἐποτίσατέ με, ξένος ἤμην καὶ συνηγάγετέ με, 36 γυμνὸς καὶ περιεβάλετέ με, ἠσθένησα καὶ ἐπεσκέψασθέ με, ἐν φυλακῇ ἤμην καὶ ἤλθατε πρός με. 37 τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι λέγοντες Κύριε, πότε σε εἴδαμεν πεινῶντα καὶ ἐθρέψαμεν, ἢ διψῶντα καὶ ἐποτίσαμεν; 38 πότε δέ σε εἴδαμεν ξένον καὶ συνηγάγομεν, ἢ γυμνὸν καὶ περιεβάλομεν; 39 πότε δέ σε εἴδομεν ἀσθενοῦντα ἢ ἐν φυλακῇ καὶ ἤλθομεν πρός σε; 40 καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἑνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε. 41 τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων Πορεύεσθε ἀπ' ἐμοῦ κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ

καὶ τοῖς ἀγγέλοις αὐτοῦ· 42ἐπείνασα γὰρ καὶ οὐκ
ἐδώκατέ μοι φαγεῖν, [καὶ] ἐδίψησα καὶ οὐκ ἐποτίσατέ
με, 43ξένος ἤμην καὶ οὐ συνηγάγετέ με, γυμνὸς καὶ οὐ
περιεβάλετέ με, ἀσθενὴς καὶ ἐν φυλακῇ καὶ οὐκ ἐπε-
σκέψασθέ με. 44τότε ἀποκριθήσονται καὶ αὐτοὶ λέγοντες
Κύριε, πότε σε εἴδομεν πεινῶντα ἢ διψῶντα ἢ ξένον ἢ
γυμνὸν ἢ ἀσθενῆ ἢ ἐν φυλακῇ καὶ οὐ διηκονήσαμέν σοι;
45τότε ἀποκριθήσεται αὐτοῖς λέγων Ἀμὴν λέγω ὑμῖν,
ἐφ' ὅσον οὐκ ἐποιήσατε ἑνὶ τούτων τῶν ἐλαχίστων, οὐδὲ
ἐμοὶ ἐποιήσατε. 46καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν
αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

26 1ΚΑΙ ΕΓΕΝΕΤΟ ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάν-
τας τοὺς λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ
2Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ
υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι.
3Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ
λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καιά-
φα, 4καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν δόλῳ κρατή-
σωσιν καὶ ἀποκτείνωσιν· 5ἔλεγον δέ Μὴ ἐν τῇ ἑορτῇ,
ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.

6Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος
τοῦ λεπροῦ, 7προσῆλθεν αὐτῷ γυνὴ ἔχουσα ἀλάβαστρον
μύρου βαρυτίμου καὶ κατέχεεν ἐπὶ τῆς κεφαλῆς αὐτοῦ
ἀνακειμένου. 8ἰδόντες δὲ οἱ μαθηταὶ ἠγανάκτησαν
λέγοντες Εἰς τί ἡ ἀπώλεια αὕτη; 9ἐδύνατο γὰρ τοῦτο
πραθῆναι πολλοῦ καὶ δοθῆναι πτωχοῖς. 10γνοὺς δὲ ὁ
Ἰησοῦς εἶπεν αὐτοῖς Τί κόπους παρέχετε τῇ γυναικί;
ἔργον γὰρ καλὸν ἠργάσατο εἰς ἐμέ· 11πάντοτε γὰρ τοὺς
πτωχοὺς ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε·
12βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός

μου πρὸς τὸ ἐνταφιάσαι με ἐποίησεν. 13 ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὃ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς. 14 Τότε πορευθεὶς εἷς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς 15 εἶπεν Τί θέλετέ μοι δοῦναι κἀγὼ ὑμῖν παραδώσω αὐτόν; οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια. 16 καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ.

17 Τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες Ποῦ θέλεις ἑτοιμάσωμέν σοι φαγεῖν τὸ πάσχα; 18 ὁ δὲ εἶπεν Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα καὶ εἴπατε αὐτῷ Ὁ διδάσκαλος λέγει Ὁ καιρός μου ἐγγύς ἐστιν· πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου. 19 καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἡτοίμασαν τὸ πάσχα. 20 Ὀψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα [μαθητῶν]. 21 καὶ ἐσθιόντων αὐτῶν εἶπεν Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με. 22 καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ εἷς ἕκαστος Μήτι ἐγώ εἰμι, κύριε; 23 ὁ δὲ ἀποκριθεὶς εἶπεν Ὁ ἐμβάψας μετ' ἐμοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ οὗτός με παραδώσει· 24 ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος. 25 ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδοὺς αὐτὸν εἶπεν Μήτι ἐγώ εἰμι, ῥαββεί; λέγει αὐτῷ Σὺ εἶπας. 26 Ἐσθιόντων δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς ἄρτον καὶ εὐλογήσας ἔκλασεν καὶ δοὺς τοῖς μαθηταῖς εἶπεν Λάβετε φάγετε, τοῦτό ἐστιν τὸ σῶμά μου. 27 καὶ λαβὼν ποτήριον [καὶ] εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων Πίετε ἐξ αὐτοῦ πάντες, 28 τοῦτο γάρ ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ

περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν ἁμαρτιῶν· 29λέγω δὲ ὑμῖν, οὐ μὴ πίω ἀπ' ἄρτι ἐκ τούτου τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρός μου. 30Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ Ὄρος τῶν Ἐλαιῶν. 31Τότε λέγει αὐτοῖς ὁ Ἰησοῦς Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ, γέγραπται γάρ Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσονται τὰ πρόβατα τῆς ποίμνης· 32μετὰ δὲ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. 33ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ Εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι. 34ἔφη αὐτῷ ὁ Ἰησοῦς Ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι τρίς ἀπαρνήσῃ με. 35λέγει αὐτῷ ὁ Πέτρος Κἂν δέῃ με σὺν σοὶ ἀποθανεῖν, οὐ μή σε ἀπαρνήσομαι. ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπαν.

36Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανεί, καὶ λέγει τοῖς μαθηταῖς Καθίσατε αὐτοῦ ἕως [οὗ] ἀπελθὼν ἐκεῖ προσεύξωμαι. 37καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν. 38τότε λέγει αὐτοῖς Περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ. 39καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων Πάτερ μου, εἰ δυνατόν ἐστιν, παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ' ὡς σύ. 40καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ; 41γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἡ δὲ σὰρξ ἀσθενής. 42πάλιν ἐκ δευτέ-

ρου ἀπελθὼν προσηύξατο [λέγων] Πάτερ μου, εἰ οὐ δύναται τοῦτο παρελθεῖν ἐὰν μὴ αὐτὸ πίω, γενηθήτω τὸ θέλημά σου. 43καὶ ἐλθὼν πάλιν εὗρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. 44καὶ ἀφεὶς αὐτοὺς πάλιν ἀπελθὼν προσηύξατο ἐκ τρίτου τὸν αὐτὸν λόγον εἰπὼν πάλιν. 45τότε ἔρχεται πρὸς τοὺς μαθητὰς καὶ λέγει αὐτοῖς Καθεύδετε λοιπὸν καὶ ἀναπαύεσθε· ἰδοὺ ἤγγικεν ἡ ὥρα καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἁμαρτωλῶν. 46ἐγείρεσθε ἄγωμεν· ἰδοὺ ἤγγικεν ὁ παραδιδούς με. 47Καὶ ἔτι αὐτοῦ λαλοῦντος ἰδοὺ Ἰούδας εἷς τῶν δώδεκα ἦλθεν καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. 48ὁ δὲ παραδιδοὺς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον λέγων Ὃν ἂν φιλήσω αὐτός ἐστιν· κρατήσατε αὐτόν. 49καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν Χαῖρε, ῥαββεί· καὶ κατεφίλησεν αὐτόν. 50ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Ἑταῖρε, ἐφ' ὃ πάρει. τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν καὶ ἐκράτησαν αὐτόν. 51καὶ ἰδοὺ εἷς τῶν μετὰ Ἰησοῦ ἐκτείνας τὴν χεῖρα ἀπέσπασεν τὴν μάχαιραν αὐτοῦ καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως ἀφεῖλεν αὐτοῦ τὸ ὠτίον. 52τότε λέγει αὐτῷ ὁ Ἰησοῦς Ἀπόστρεψον τὴν μάχαιράν σου εἰς τὸν τόπον αὐτῆς, πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἀπολοῦνται· 53ἢ δοκεῖς ὅτι οὐ δύναμαι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι ἄρτι πλείω δώδεκα λεγιῶνας ἀγγέλων; 54πῶς οὖν πληρωθῶσιν αἱ γραφαὶ ὅτι οὕτως δεῖ γενέσθαι; 55Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις Ὡς ἐπὶ λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με; καθ' ἡμέραν ἐν τῷ ἱερῷ ἐκαθεζόμην διδάσκων καὶ οὐκ ἐκρατήσατέ με. 56Τοῦτο δὲ ὅλον γέγονεν

ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον.

57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καιάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν. 58 ὁ δὲ Πέτρος ἠκολούθει αὐτῷ [ἀπὸ] μακρόθεν ἕως τῆς αὐλῆς τοῦ ἀρχιερέως, καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος. 59 οἱ δὲ ἀρχιερεῖς καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ ὅπως αὐτὸν θανατώσωσιν, 60 καὶ οὐχ εὗρον πολλῶν προσελθόντων ψευδομαρτύρων. ὕστερον δὲ προσελθόντες δύο 61 εἶπαν Οὗτος ἔφη Δύναμαι καταλῦσαι τὸν ναὸν τοῦ θεοῦ καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι. 62 καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ Οὐδὲν ἀποκρίνῃ; τί οὗτοί σου καταμαρτυροῦσιν; 63 ὁ δὲ Ἰησοῦς ἐσιώπα. καὶ ὁ ἀρχιερεὺς εἶπεν αὐτῷ Ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζῶντος ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ. 64 λέγει αὐτῷ ὁ Ἰησοῦς Σὺ εἶπας· πλὴν λέγω ὑμῖν, ἀπ᾽ ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. 65 τότε ὁ ἀρχιερεὺς διέρηξεν τὰ ἱμάτια αὐτοῦ λέγων Ἐβλασφήμησεν· τί ἔτι χρείαν ἔχομεν μαρτύρων; ἴδε νῦν ἠκούσατε τὴν βλασφημίαν· 66 τί ὑμῖν δοκεῖ; οἱ δὲ ἀποκριθέντες εἶπαν Ἔνοχος θανάτου ἐστίν. 67 Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν, οἱ δὲ ἐράπισαν 68 λέγοντες Προφήτευσον ἡμῖν, χριστέ, τίς ἐστιν ὁ παίσας σε; 69 Ὁ δὲ Πέτρος ἐκάθητο ἔξω ἐν τῇ αὐλῇ· καὶ προσῆλθεν αὐτῷ μία παιδίσκη λέγουσα Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου· 70 ὁ δὲ ἠρνήσατο ἔμπροσθεν πάντων λέγων Οὐκ οἶδα τί λέγεις. 71 ἐξελθόντα δὲ εἰς τὸν πυλῶνα εἶδεν αὐτὸν ἄλλη καὶ

λέγει τοῖς ἐκεῖ Οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου· [72]καὶ πάλιν ἠρνήσατο μετὰ ὅρκου ὅτι Οὐκ οἶδα τὸν ἄνθρωπον. [73]μετὰ μικρὸν δὲ προσελθόντες οἱ ἑστῶτες εἶπον τῷ Πέτρῳ Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ· [74]τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν ὅτι Οὐκ οἶδα τὸν ἄνθρωπον. καὶ εὐθὺς ἀλέκτωρ ἐφώνησεν· [75]καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος Ἰησοῦ εἰρηκότος ὅτι Πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήσῃ με, καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.

27 [1]Πρωίας δὲ γενομένης συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ ὥστε θανατῶσαι αὐτόν· [2]καὶ δήσαντες αὐτὸν ἀπήγαγον καὶ παρέδωκαν Πειλάτῳ τῷ ἡγεμόνι. [3]Τότε ἰδὼν Ἰούδας ὁ παραδοὺς αὐτὸν ὅτι κατεκρίθη μεταμεληθεὶς ἔστρεψεν τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ πρεσβυτέροις [4]λέγων Ἥμαρτον παραδοὺς αἷμα δίκαιον. οἱ δὲ εἶπαν Τί πρὸς ἡμᾶς; σὺ ὄψῃ. [5]καὶ ῥίψας τὰ ἀργύρια εἰς τὸν ναὸν ἀνεχώρησεν, καὶ ἀπελθὼν ἀπήγξατο. [6]Οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπαν Οὐκ ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἵματός ἐστιν· [7]συμβούλιον δὲ λαβόντες ἠγόρασαν ἐξ αὐτῶν τὸν Ἀγρὸν τοῦ Κεραμέως εἰς ταφὴν τοῖς ξένοις. [8]διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος Ἀγρὸς Αἵματος ἕως τῆς σήμερον. [9]Τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραήλ, [10]καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέν μοι Κύριος. [11]Ὁ δὲ Ἰησοῦς ἐστάθη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν λέγων Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ Ἰησοῦς ἔφη Σὺ λέγεις. [12]καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ

τῶν ἀρχιερέων καὶ πρεσβυτέρων οὐδὲν ἀπεκρίνατο.
13 τότε λέγει αὐτῷ ὁ Πειλᾶτος Οὐκ ἀκούεις πόσα σου
καταμαρτυροῦσιν; 14 καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ
ἓν ῥῆμα, ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν. 15 Κατὰ δὲ
ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἕνα τῷ ὄχλῳ δέσμιον
ὃν ἤθελον. 16 εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον
Βαραββᾶν. 17 συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ
Πειλᾶτος Τίνα θέλετε ἀπολύσω ὑμῖν, [τὸν] Βαραββᾶν
ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν; 18 ᾔδει γὰρ ὅτι διὰ
φθόνον παρέδωκαν αὐτόν. 19 Καθημένου δὲ αὐτοῦ ἐπὶ
τοῦ βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ
λέγουσα Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ, πολλὰ γὰρ
ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν. 20 Οἱ δὲ ἀρχιερεῖς
καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους ἵνα αἰτήσων-
ται τὸν Βαραββᾶν τὸν δὲ Ἰησοῦν ἀπολέσωσιν. 21 ἀπο-
κριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς Τίνα θέλετε ἀπὸ τῶν
δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπαν Τὸν Βαραββᾶν. 22 λέγει
αὐτοῖς ὁ Πειλᾶτος Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον
Χριστόν; λέγουσιν πάντες Σταυρωθήτω. 23 ὁ δὲ ἔφη
Τί γὰρ κακὸν ἐποίησεν; οἱ δὲ περισσῶς ἔκραζον λέγον-
τες Σταυρωθήτω. 24 ἰδὼν δὲ ὁ Πειλᾶτος ὅτι οὐδὲν ὠφελεῖ
ἀλλὰ μᾶλλον θόρυβος γίνεται λαβὼν ὕδωρ ἀπενίψατο
τὰς χεῖρας κατέναντι τοῦ ὄχλου λέγων Ἀθῷός εἰμι ἀπὸ
τοῦ αἵματος τούτου· ὑμεῖς ὄψεσθε. 25 καὶ ἀποκριθεὶς
πᾶς ὁ λαὸς εἶπεν Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ
τέκνα ἡμῶν. 26 τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν,
τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.

27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος παραλαβόντες τὸν
Ἰησοῦν εἰς τὸ πραιτώριον συνήγαγον ἐπ' αὐτὸν ὅλην τὴν
σπεῖραν. 28 καὶ ἐκδύσαντες αὐτὸν χλαμύδα κοκκίνην
περιέθηκαν αὐτῷ, 29 καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν

ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ, καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιξαν αὐτῷ λέγοντες Χαῖρε, βασιλεῦ τῶν Ἰουδαίων, 30 καὶ ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ. 31 καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ, καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι. 32 Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναῖον ὀνόματι Σίμωνα· τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. 33 Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθά, ὅ ἐστιν Κρανίου Τόπος λεγόμενος, 34 ἔδωκαν αὐτῷ πιεῖν οἶνον μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἠθέλησεν πιεῖν. 35 σταυρώσαντες δὲ αὐτὸν διεμερίσαντο τὰ ἱμάτια αὐτοῦ βάλλοντες κλῆρον, 36 καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ. 37 καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην ΟΥΤΟΣ ΕΣΤΙΝ ΙΗΣΟΥΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ. 38 Τότε σταυροῦνται σὺν αὐτῷ δύο λῃσταί, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων. 39 Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινοῦντες τὰς κεφαλὰς αὐτῶν 40 καὶ λέγοντες Ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτόν· εἰ υἱὸς εἶ τοῦ θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ. 41 ὁμοίως [καὶ] οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων ἔλεγον 42 Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι· βασιλεὺς Ἰσραήλ ἐστιν, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ καὶ πιστεύσομεν ἐπ' αὐτόν. 43 πέποιθεν ἐπὶ τὸν θεόν, ῥυσάσθω νῦν εἰ θέλει αὐτόν· εἶπεν γὰρ ὅτι Θεοῦ εἰμὶ υἱός. 44 τὸ δ' αὐτὸ καὶ οἱ λῃσταὶ οἱ συνσταυρωθέντες σὺν αὐτῷ ὠνείδιζον αὐτόν. 45 Ἀπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἐνάτης. 46 περὶ δὲ τὴν ἐνάτην ὥραν ἐβόησεν ὁ Ἰησοῦς φωνῇ

μεγάλῃ λέγων Ἐλωί ἐλωί λεμὰ σαβαχθανεί; τοῦτ' ἔστιν Θεέ μου θεέ μου, ἵνα τί με ἐγκατέλιπες; 47τινὲς δὲ τῶν ἐκεῖ ἑστηκότων ἀκούσαντες ἔλεγον ὅτι Ἠλείαν φωνεῖ οὗτος. 48καὶ εὐθέως δραμὼν εἷς ἐξ αὐτῶν καὶ λαβὼν σπόγγον πλήσας τε ὄξους καὶ περιθεὶς καλάμῳ ἐπότιζεν αὐτόν. 49οἱ δὲ λοιποὶ εἶπαν Ἄφες ἴδωμεν εἰ ἔρχεται Ἠλείας σώσων αὐτόν. [[ἄλλος δὲ λαβὼν λόγχην ἔνυξεν αὐτοῦ τὴν πλευράν, καὶ ἐξῆλθεν ὕδωρ καὶ αἷμα.]] 50ὁ δὲ Ἰησοῦς πάλιν κράξας φωνῇ μεγάλῃ ἀφῆκεν τὸ πνεῦμα. 51Καὶ ἰδοὺ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη [ἀπ'] ἄνωθεν ἕως κάτω εἰς δύο, καὶ ἡ γῆ ἐσείσθη, καὶ αἱ πέτραι ἐσχίσθησαν, 52καὶ τὰ μνημεῖα ἀνεῴχθησαν καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθησαν, 53καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοῖς. 54Ὁ δὲ ἑκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν ἰδόντες τὸν σεισμὸν καὶ τὰ γινόμενα ἐφοβήθησαν σφόδρα, λέγοντες Ἀληθῶς θεοῦ υἱὸς ἦν οὗτος. 55Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας διακονοῦσαι αὐτῷ· 56ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσὴφ μήτηρ καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.

57Ὀψίας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἁριμαθαίας, τοὔνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθητεύθη τῷ Ἰησοῦ· 58οὗτος προσελθὼν τῷ Πειλάτῳ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ. τότε ὁ Πειλᾶτος ἐκέλευσεν ἀποδοθῆναι. 59καὶ λαβὼν τὸ σῶμα ὁ Ἰωσὴφ ἐνετύλιξεν αὐτὸ [ἐν] σινδόνι καθαρᾷ, 60καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ, καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου ἀπῆλθεν. 61Ἦν δὲ

ἐκεῖ Μαριὰμ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία καθήμεναι ἀπέναντι τοῦ τάφου. 62Τῇ δὲ ἐπαύριον, ἥτις ἐστὶν μετὰ τὴν παρασκευήν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πειλᾶτον 63λέγοντες Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν Μετὰ τρεῖς ἡμέρας ἐγείρομαι· 64κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μή ποτε ἐλθόντες οἱ μαθηταὶ κλέψωσιν αὐτὸν καὶ εἴπωσιν τῷ λαῷ Ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης. 65ἔφη αὐτοῖς ὁ Πειλᾶτος Ἔχετε κουστωδίαν· ὑπάγετε ἀσφαλίσασθε ὡς οἴδατε. 66οἱ δὲ πορευθέντες ἠσφαλίσαντο τὸν τάφον σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας.

28 1Ὀψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθεν Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον. 2καὶ ἰδοὺ σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ Κυρίου καταβὰς ἐξ οὐρανοῦ καὶ προσελθὼν ἀπεκύλισε τὸν λίθον καὶ ἐκάθητο ἐπάνω αὐτοῦ. 3ἦν δὲ ἡ εἰδέα αὐτοῦ ὡς ἀστραπὴ καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς χιών. 4ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγενήθησαν ὡς νεκροί. 5ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναιξίν Μὴ φοβεῖσθε ὑμεῖς, οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε· 6οὐκ ἔστιν ὧδε, ἠγέρθη γὰρ καθὼς εἶπεν· δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο· 7καὶ ταχὺ πορευθεῖσαι εἴπατε τοῖς μαθηταῖς αὐτοῦ ὅτι Ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἰδοὺ προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ αὐτὸν ὄψεσθε· ἰδοὺ εἶπον ὑμῖν. 8καὶ ἀπελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ. 9καὶ ἰδοὺ Ἰησοῦς ὑπήντησεν αὐταῖς λέγων Χαίρετε· αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ

τοὺς πόδας καὶ προσεκύνησαν αὐτῷ. 10τότε λέγει
αὐταῖς ὁ Ἰησοῦς Μὴ φοβεῖσθε· ὑπάγετε ἀπαγγείλατε
τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν,
κἀκεῖ με ὄψονται. 11Πορευομένων δὲ αὐτῶν ἰδού
τινες τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν
τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. 12καὶ συναχθέντες
μετὰ τῶν πρεσβυτέρων συμβούλιόν τε λαβόντες ἀργύρια
ἱκανὰ ἔδωκαν τοῖς στρατιώταις 13λέγοντες Εἴπατε ὅτι
Οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν
κοιμωμένων· 14καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος,
ἡμεῖς πείσομεν καὶ ὑμᾶς ἀμερίμνους ποιήσομεν. 15οἱ δὲ
λαβόντες ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. Καὶ διεφη-
μίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον
[ἡμέρας]. 16Οἱ δὲ ἕνδεκα μαθηταὶ ἐπορεύθησαν εἰς
τὴν Γαλιλαίαν εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς,
17καὶ ἰδόντες αὐτὸν προσεκύνησαν, οἱ δὲ ἐδίστασαν.
18καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων
Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ [τῆς] γῆς·
19πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτί-
ζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ
τοῦ ἁγίου πνεύματος, 20διδάσκοντες αὐτοὺς τηρεῖν πάντα
ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμὶ
πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.

NOTES

THE GENEALOGY OF THE MESSIAH

I. 1. βίβλος γενέσεως κ.τ.λ. For anarthrous nouns "in sentences having the nature of headings" v. Moulton, *Proleg.* p. 78, and cf. To. i. 1 *βίβλος λόγων Τωβὶτ τοῦ Τωβιήλ*. The phrase *β. γ.* is an echo of Gen. v. 1 *αὕτη ἡ β. γ. ἀνθρώπων*. In Mt. the heading is evidently intended to cover only the Genealogy: *γένεσις* bears a different meaning in i. 18.

2–16. The compiler (almost certainly Mt. himself) has used the LXX of 1 Chr. i.–iii. as his source for the names from Abraham to Zerubbabel (i. 2–12). This will be evident to anyone who compares the list with the genealogies in 1 Chr. The following points should be noticed:

(*a*) The introduction into the list of women's names, in itself unusual in Jewish genealogies. *ἐκ τῆς Θάμαρ* is suggested by 1 Chr. ii. 4, but there is nothing in the LXX corresponding to *ἐκ τῆς Ραχάβ*, *ἐκ τῆς Ρούθ*, while *ἐκ τῆς τοῦ Οὐρίου* is a significant alteration of the Chronicler's "Bath-shua the daughter of Ammiel." See below on *v.* 16. Only here is Rahab represented as the mother of Boaz.

(*b*) Three "generations" have been omitted between Joram and Jotham (8, 9). Mt. has *Ἰωράμ, Ὀζείας, Ἰωαθάμ*. Chr. gives *Ἰωράμ, Ὀζειά, Ἰωάς, Ἀμασίας, Ἀζαριά, Ἰωαθάν*. The omission can be explained by the fact that in the LXX *Ὀζειά* is the usual form for Uzziah = Azariah, and not as here for Ahaziah. Accordingly Mt., by a very natural slip, proceeded to give the name of Uzziah's son, Jotham, and not of Ahaziah's son, Joash.

(*c*) Jehoiakim has been omitted between Josiah and Jeconiah (*v.* 11). There is evidence of confusion here between Jehoiakim and Jeconiah, for *τοὺς ἀδελφοὺς αὐτοῦ* would apply to the former and not to the latter. Perhaps the occurrence of the name "Zedekiah" after both names (cf. 1 Chr. iii. 15 and 16) is responsible for the mistake. But confusion between Jehoiakim and Jeconiah began very early: see art. "Jehoiachin" H. *D.B.* There is no need to suppose that the text of Mt. is corrupt. See (*d*).

(*d*) In spite of the emphatic assertion in verse 17, there are only 13 names in the last division of the genealogy.

If the text of verse 11 is corrected so as to include the name of Jehoiakim, this will only result in 15 names being included in the second division. It is conceivable that a name has dropped out of the text between verses 12–16.

(*e*) *vv.* 13–16 connect Joseph with the Davidic line. Where or how the compiler obtained this information we cannot say. It is in obvious conflict with that furnished by Lk. though attempts have been made to reconcile the genealogies from early times. Of these, the hypothesis that Mt. gives the line of "throne-succession," Lk. that of actual descent, is least open to objection.

16. τὸν ἄνδρα Μαρίας κ.τ.λ. The purpose of the genealogy is of course to show that Jesus is the rightful heir to the Divine promises connected with the house of David. The words *τὸν ἄνδρα* M. explain how Mt. is able to reconcile this belief with another, that Jesus was born of a virgin mother: Joseph had recognized Mary as his wife, and had thereby constituted her child his legal heir. To meet the objection that nevertheless there were irregularities connected with his birth, Mt. has inserted the women's names in *vv.* 2–6. If the legal title of Jesus to be David's heir rests upon the marriage of Joseph with Mary the virgin, yet David himself must needs include in his ancestry the names of such as Tamar, Rahab, Ruth (a Moabitess) while his successor was the son of Bathsheba.

A later generation, more interested in the virgin birth of Christ than in his legal descent, took exception to the phrase *τὸν ἄνδρα* M., and substituted *ᾧ μνηστευθεῖσα παρθένος* Μαριὰμ *ἐγέννησεν*... (13 etc. 𝔏 (vt.) ℵ Ambst. *al.*). Cf. note on *v.* 25. The reading of the Sinaitic Syriac, "Jacob begat Joseph. Joseph, to whom was betrothed Mary the virgin, begat Jesus" is probably derived from this (so Burkitt, *Evangelion Da-Mepharreshe*, II. p. 258f.). But even if it should be taken as evidence that behind all the textual variations lies an original reading "Ἰακὼβ *δὲ ἐγέννησεν τὸν* Ἰωσὴφ *τὸν ἄνδρα* Μαρίας, Ἰωσὴφ *δὲ ἐγέννησεν* Ἰησοῦν *τὸν λεγόμενον Χριστόν*" (so Turner, *J.T.S.* Jan. 1910), this affords no foundation for the theory that the references to the virgin birth in the first gospel are later interpolations. Verses 18–25 bear so unmistakably the impress of the evangelist, that if he wrote Ἰωσὴφ *δὲ ἐγέννησεν* Ἰησοῦν the received text accurately conveys what he meant by these words.

17. πᾶσαι οὖν κ.τ.λ. It has been suggested that the genealogy is "invested with the character of a sort of numerical acrostic on the name David," which consists of three Hebrew letters, their total numerical value being fourteen (Box, *Interpreter*, Jan. 1906).

But it is more likely that Mt. finds in the facts themselves further confirmation of his main thesis, that Jesus is the Messiah. They show that history has been divinely ordered. It is conceivable that he is referring to some apocalyptic forecast: cf. 1 Enoch xciii. 1–10, xci. 12–17.

THE BIRTH OF THE MESSIAH

18. τοῦ δὲ [Ἰησοῦ] Χριστοῦ. Read *τοῦ δὲ Χριστοῦ* with 71 𝔏 𝔖 (vt.). Nowhere else in N.T. do we find the art. with Ἰησ. X. The varying position of Ἰησ. (Χρ. Ἰησοῦ B) condemns it.

μνηστευθείσης. Therefore legally married, though the marriage had not yet been consummated (*πρὶν ἢ συνελθεῖν αὐτούς*).

19. δίκαιος. "Being a righteous man and *yet* not willing to expose her to shame." *δίκαιος* and *δικαιοσύνη* are characteristic words of this Gospel. As a "righteous" man he would be bound to divorce her, but, if she consented, there was no necessity to come before a regular court of three Rabbis. He could "put her away privily" in the presence of two witnesses: see Abrahams, *Studies*, I. p. 70.

δειγματίσαι. A rare word. "Nowhere does the word convey the idea of 'making an example'...but signifies simply 'to display, publish, proclaim'" (Lightfoot on Col. ii. 15).

20. Dreams as a means of Divine revelation occur in the Infancy narratives (i. 20; ii. 12 f., 19, 22) and in the story of Pilate's wife (xxvii. 19). The references probably indicate, not the use of a special source, but the evangelist's own interest in the topic. Dream-visions are not mentioned elsewhere in N.T., but cf. 1 Enoch lxxxiii.–xc. Later Judaism was divided as to the value of dreams: while some teachers believed that a dream was the "sixth part of a prophecy," others more sceptical saw in them but the echoes of one's thoughts by day.

υἱὸς Δ. A reference back to the genealogy.

21. Ἰησοῦν, αὐτὸς γὰρ σώσει. There is a play on words here, only possible in Hebrew (יֵשׁוּעַ (Jesus) and יוֹשִׁיעַ (shall save)), a fact which suggests that the story of Joseph's dream came from a "Hebrew" community. Cf. Gen. xvii. 19, of the birth of Isaac, an event which was itself regarded as an instance of the creative power of God.

22, 23. See Introd. p. xxii. Is. vii. 14. M.T. "(she) shall call": LXX "thou shalt call"—the reading *καλέσουσιν* found in Γ probably depends upon Mt.'s version. Some adaptation of the text was needed in view of *v.* 21.

25. οὐκ ἐγίνωσκεν αὐτὴν ἕως [οὗ] should almost certainly be omitted from the text with 𝔏 vt.^{k}, 𝔖 vt.^{s}. Like the words substituted in 𝔖 vt.^{c} Diat., "lived purely with her until," they have been inserted to prevent any possible misapprehension in regard to the virgin birth. Similarly 𝔖 vt.^{c} substitutes "Mary" for *τὴν γυναῖκα αὐτοῦ* in the previous verse, and "thy betrothed" for *τὴν γυναῖκά σου* in *v.* 20. See note on *v.* 16.

THE INFANCY OF THE MESSIAH

II. 1–12. In these verses the fulfilment is indicated of two expectations in regard to the Messiah: (1) that he would be born at Bethlehem, (2) that the Gentiles would bring gifts to him, a belief based upon such O.T. passages as Is. lx.; Pss. lxviii. 18, 29 f.; lxxii. 10 f. Cf. 1 Enoch liii. 1; Pss. Sol. xvii. 32 f.

1. τῆς Ἰουδαίας. Inserted in view of verse 6, not as a topographical note. Cf. iv. 13.

ἐν ἡμέραις Ἡρῴδου. Herod the Great died B.C. 4.

μάγοι. If the information given by Herodotus can be relied upon, "magicians" owe their name to a Median tribe who acted as priests and soothsayers under the Persians. Though elsewhere in the N.T. the word has a sinister sense (Acts xiii. 6, 8, cf. viii. 9, 11), this evil connotation did not necessarily attach to it. The word is used in the LXX of the seers of Babylon (Dan. i. 20, ii. 2), and the Christian who knew his Greek Bible would remember that Daniel, who prophesied of the coming of "one like unto a Son of Man" and of the kingdom of the saints of the Most High, had been appointed by Nebuchadnezzar chief over all his wise men (Dan. ii. 48). Mt. is not concerned with the ethics of "magic," but with the fact that Gentile sages worshipped him whom "the chief-priests and scribes of the People" rejected. As Babylonia was the home of astrology, the vague *ἀπὸ ἀνατολῶν* may point in that direction. Cf. *οἱ ἀπ' ἀνατολῶν ἡλίου* Is. lix. 19.

2. αὐτοῦ τὸν ἀστέρα. Although the first reference to the Magi's star outside the N.T. connects it with Joseph's vision—"A star shone forth in the heavens above all the stars...and all the rest of the constellations with the sun and moon formed themselves into a chorus about the star" (Ign. *Eph.* 19)—Mt. doubtless intends his readers to understand that this was a fulfilment of the Messianic prophecy in Num. xxiv. 17 "There shall come forth a star out of Jacob, and a sceptre (cf. *ὁ τεχθεὶς βασιλεύς*) shall rise out of Israel." Moreover Isaiah had said "Nations shall come to thy light, and kings to the brightness of thy rising" (lx. 3).

ἐν τῇ ἀνατολῇ. Probably should be translated "at its rising." Cf. the O.T. passages quoted above.

3. πᾶσα Ἰεροσόλυμα. Matt. only once uses the Heb. form (*ἡ*) Ἰερουσαλήμ: he prefers the Gk form (*τὰ*) Ἰεροσόλυμα. Here, however, and possibly iii. 5, the word is treated as a fem. sing. D. omits *πᾶσα*. See Moulton, *Proleg.* p. 48.

4. συναγαγὼν κ.τ.λ. There is probably a reference here to Ps. ii. 2 f. Cf. xxii. 34, xxvi. 3.

ἀρχιερεῖς. There was of course only one official high-priest, but

the term in the N.T. covers "as many as were of the kindred of the high priest" (Acts iv. 6), the priestly nobility.

γεννᾶται. For this use of the present see Moulton, *Proleg.* p. 120.

6. The quotation from Micah v. 2 f. appears to be independent of the LXX, and is rather a paraphrase than a translation of the Heb.

11. Gold and frankincense are named in Is. lx. 6 as gifts that will be brought by the Gentiles.

13–23. God's great deliverance of his people from Egypt provided for both Jew and Christian a type of the Messianic redemption. Thus we find in later Judaism the belief that history would repeat itself: "the days of the Messiah" will be 40 years; the plagues will again fall on the enemies of Israel; the manna and the springs will again refresh God's people; Elijah will be associated with the Messiah as Aaron with Moses (see S. and B. I. p. 85 f.). A similar thought underlies these verses. It is from Egypt that the Redeemer is called by God: his birth, like that of Moses, is marked by the murder of children: the narrative of the flight and return is modelled upon the story of the return of Moses after flight to begin his work.

The Jewish tradition that Christ learnt magic in Egypt has been thought to afford independent evidence for the residence in Egypt. It has indeed been suggested that one purpose of the Evangelist is to rebut such charges. Neither suggestion appears probable.

13, 14. Cf. Ex. ii. 15, iv. 20.

15. Hosea xi. 1. The quotation differs widely from the LXX, but resembles Aquila's version, save that A. writes ἀπό and not ἐξ.

16. Herod plays the part of Pharaoh at the time of the birth of Moses. The parallel would appear even more exact to those acquainted with the story preserved in *Ex. Rabb.* i. (66^4), according to which the astrologers told Pharaoh that the Redeemer of Israel was about to be born, but that they did not know whether he would be an Egyptian or an Israelite: whereupon Pharaoh commanded all children to be drowned in the Nile. The main features of this story were known to Josephus (*Antiq.* II. 9. 2).

18. This quotation from Jer. xxxi. 15 differs widely from the LXX, but is very close to the Heb. According to Gen. xxxv. 19, xlviii. 7, Rachel's tomb was near Bethlehem, and that is implied here, though the Ramah of Jeremiah's prophecy is to the North of Jerusalem, and 1 Sam. x. 2 suggests some such locality for the tomb. The prophet is picturing Rachel as weeping for the exiles as they pass her tomb on the way to Babylon.

19–21. The narrative in Exodus has clearly influenced the evangelist's words. Cf. Ex. iv. 18 f. ἐτελεύτησεν ὁ βασιλεύς...ἄπελθε εἰς Αἴγυπτον·

τεθνήκασιν γὰρ πάντες οἱ ζητοῦντές σου τὴν ψυχήν. ἀναλαβὼν δὲ Μωυσῆς τὴν γυναῖκα καὶ τὰ παιδία...ἐπέστρεψεν εἰς Αἴγυπτον.

22. By Herod's will Archelaus was given Judaea, Samaria, and Idumaea with the title of king; Antipas was made tetrarch of Galilee and Peraea, and Philip tetrarch of Trachonitis and Ituraea.

The visit of Archelaus to Rome to get his father's will confirmed perhaps forms the basis of one of Christ's parables (Lk. xix. 11; see on xxv. 14–30). Augustus would only allow him the title of ethnarch (Josephus, *Antiq.* xvii. 11, 4). "In the tenth year of Archelaus' government, both his brethren and the principal men of Judaea and Samaria, not being able to bear his barbarous and tyrannical usage of them, accused him before Caesar" (Josephus, *Ant.* xvii. 13. 2). He was banished to Vienne, and his territories became a Roman province under a procurator (A.D. 6).

Mt. evidently assumes that the home of Joseph and Mary had been in Bethlehem, or at least in Judaea. He is ignorant of the Lucan story, according to which their residence there was but a temporary one, due to the census.

23. **Ναζωραῖος κληθήσεται.** ὁ Ναζωραῖος is understood to be the equivalent of ὁ ἀπὸ Ναζαρέτ (cf. xxi. 11, Jn i. 45, Acts x. 38). The adjective also occurs in the form Ναζαρηνός: so uniformly in Mk, twice in Lk. in W.H. text. Ναζωραῖος only is found in Mt., Jn, Acts.

In the older Rabbinic literature Jesus is called "Jeshū ha-noṣri (הַנּוֹצְרִי)"; ha-noṣri "is formally unimpeachable as a patrial from a name noṣrat," and nâṣrat is the form in which Nazareth appears in the Syriac versions. Ναζαρηνός would then seem to be the Greek equivalent of the Heb. noṣri, while Ναζωραῖος may be explained as representing an Aramaic form, n^{e}ṣorai.

There is nevertheless a difficulty. The Heb. letter צ (ṣ) is regularly represented by the Greek σ—only very rarely by ζ, which as a rule represents the Heb. ז (z). It has accordingly been doubted whether Ναζωραῖος has any real connection with the name Nazareth, and indeed whether such a village ever existed. See Burkitt, *Syriac Forms of N.T. Proper Names*, p. 28 f., and the discussion by G. F. Moore in Jackson and Lake, *Beginnings*, I. p. 426 f., from which the facts given above have been derived. Moore suggests that "for the anomalous *zeta* in Ναζωραῖος, no more recondite explanation need be sought than the false analogy of Ναζιραῖος, Ναζαραῖος—an association which no one familiar with the tricks that false analogy habitually plays with foreign proper names will think it necessary to ascribe to reflection."

Whether or no this explanation of the word be accepted, it is perhaps in this direction that we must look for an explanation of Mt.'s

"prophecy." Ναζωραῖος, "Nazarene," and Ναζιραῖος, "Nazirite," are sufficiently similar for a Christian who read his Bible in Greek to find in Judges xiii. 5 (ἡγιασμένον Ναζιραῖον ἔσται τῷ θεῷ LXX A) a prophecy of Jesus of Nazareth. διὰ τῶν προφητῶν may then refer to the 2nd division of the Jewish canon.

But if, on the other hand, Mt. derived his quotation from a collection, and this came from Hebrew and not from Hellenist circles, the suggestion becomes more probable that the reference is to the "shoot" (neṣer) prophecy of Isaiah xi. 1, which, with the similar "sprout" (ṣemaḥ) prophecies of Jer. xxiii. 5, xxxiii. 15; Zech. iii. 8, vi. 12, acquired a Messianic significance. Such an interpretation of the prophecy would be quite in accordance with the rules of Rabbinic exegesis—it needs only the note "Read, not נֵצֶר 'shoot,' but נָצְרִי 'Nazarene.'"

Two other proposed solutions may be noticed:

(1) The prophecies that the Messiah would be an object of contempt were fulfilled in that he was called "the Nazarene" (cf. Jn i. 46). Only by doing violence to the construction of the sentence can this meaning be extracted from it.

(2) Mt.'s words end with διὰ τῶν προφητῶν, and the reference is to the residence in Galilee (cf. iv. 14 f.): ὅτι Ναζωραῖος κληθήσεται is the mistaken gloss of a scribe. But Mt. always employs the formula elsewhere to introduce a quotation: it is most improbable that here he employs the formula without any quotation.

II. 1–23. It has often been pointed out that the main features of the narrative are not in themselves improbable. Assyrian and Babylonian astrologers were accustomed to read the fortunes of Phoenicia and Palestine from the stars (cf. Fotheringham, "The Star of Bethlehem," *J.T.S.* Oct. 1908). The protective measures ascribed to Herod would be quite in keeping with his character, and so insignificant a crime might well pass unnoticed by historians. There may be an independent tradition of the residence in Egypt (see note on ii. 13).

On the other hand, it is almost impossible to find room for the events recorded here in Lk.'s account of the Infancy. They were clearly unknown to him, though this fact does not in itself condemn Mt.'s story as unhistorical. That the O.T. has influenced the language of the narrative is evident: that it furnished many of the details seems probable. The close correspondence of the story of the massacre of the Innocents with Jewish legend has been noticed. There is sufficient evidence to justify the suspicion that the narrative is the product of the same piety that embroidered the stories of the O.T. heroes, in this case drawing upon current Messianic expectations for its material.

MESSIAH'S CALL AND PREPARATION

The account of the Baptist's preaching and of Christ's baptism and temptation lay before the evangelist not only in Mk but, in a somewhat fuller form, in Q. Mt. has conflated his two sources—his usual practice.

(1) *The Baptist's Preaching.* ‖ Mk i. 1-8; Lk. iii. 1-18.

3. μετανοεῖτε κ.τ.λ. The words do not occur in Mk here, but a similar message is ascribed to Christ (Mk i. 15).

In so far as they imply that John's call to repentance had an eschatological setting, they are a fair summary of his teaching. See below on *v.* 6.

φωνή κ.τ.λ. Is. xl. 3. Mk prefaces this quotation with another from Malachi, and attributes the conflate quotation to Isaiah. He is probably employing a Christian collection of O.T. "proof-texts," in which the two passages followed one another.

Either Mt. and Lk. independently correct Mk's slip, or, more probably, they are following Q.

τὰς τρίβους αὐτοῦ. LXX *τοῦ θεοῦ ἡμῶν.* In the Christian version the preceding *κυρίου* is understood to refer to Christ, and the pronoun is accordingly substituted here.

4. αὐτὸς δὲ ὁ Ἰ. "The said John," not "John himself." For this "weakening of the old distinction between *αὐτὸς ὁ* and *ὁ αὐτός*, especially in Lk.," see Moulton, *Proleg.* p. 91; M.M., *Vocab.* s.v.

Mt. is here following Mk. The notes on the Baptist's dress are intended to emphasize his rôle as "Elijah." Elijah had worn a sheepskin according to the LXX of 1 Kings xix. 19 (cf. 2 Kings i. 8), and a leathern girdle (2 Kings i. 8). The description of his food directs attention to the prophetic "*ἐν τῇ ἐρήμῳ.*"

Cf. Josephus' account of the ascetic Bannos, who "lived in the desert, and used no other clothing than grew upon trees, and had no other food than what grew of its own accord, and bathed himself in cold water frequently" (*Life*, 2).

6. ἐβαπτίζοντο...ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. Mk defines John's baptism as *βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.*

The Jews were accustomed to religious lustrations for the removal of *ritual* uncleanness (among which at this time we may almost certainly include the baptism of proselytes). The novel feature of John's baptism was that it was a baptism of *repentance*. Perhaps "conversion" would express more exactly the idea conveyed by the word. In the O.T. the verb נחם, "to be sorry," is only used some six or seven times of human repentance. שׁוּב, "to turn back," the root chosen to express the conception, "had at once a more distinctly religious and also a more definitely practical significance" (Montefiore, *J.Q.R.* Jan. 1904). "To

repent'' is to turn from evil, or to God. John demands that in view of coming events the nation should return unto the Lord their God, and give outward expression to this ''conversion'' by the rite of baptism. This is not very different from Josephus' account of the Baptist, as one who ''commanded the Jews to exercise virtue both as to justice towards one another and piety towards God, and so to come to baptism'' (*Ant.* XVIII. 5. 2. For a defence of Whiston's rendering as against Jackson and Lake, *Beginnings*, I. 102 f., see Creed, *J.T.S.* Oct. 1921). It is true that Josephus omits all reference to John's eschatological teaching, but by so doing he fails to give any adequate explanation of the attitude of Antipas towards John as he himself describes it. Even a Herod would scarcely fear the influence of a preacher of correct behaviour towards God and man; but any ruler might well fear that of a prophet of a coming rule of God. Cf. Streeter, *J.T.S.* July 1913; Jackson and Lake, *Beginnings*, I. p. 107.

Mk further describes John's ''conversion-baptism'' as *εἰς ἄφεσιν ἁμαρτιῶν* (see Mt. xxvi. 28 (note) for the reason why Mt. omits the clause here). There is nothing strange in this—''turn yourselves, and live'' is a message at least as old as Ezekiel. It may be that it was the words of the same prophet, in an eschatological context, ''I will sprinkle clean water upon you, and ye shall be clean'' (xxxvi. 25, cf. xxxvii. 23 f.) that suggested to John the use of the rite of baptism (cf. also Is. i. 16). When Josephus goes on to say that John taught that this baptism would be acceptable to God for those who used it ''not to escape from certain sins (*μὴ ἐπί τινων ἁμαρτάδων παραιτήσει*) but for the purification of the body, supposing still that the soul was thoroughly purified beforehand by righteousness,'' he is concerned to emphasize the ethical character of John's teaching—baptism had not in itself a propitiatory value; an inward change must precede the outward rite. Whatever contrast Josephus had in mind, his account is not at serious variance with the Synoptic Gospels.

7. In Lk. the warning is addressed to the crowds. Possibly in Q there was no clear indication as to the class admonished. Cf. Introd. p. xiii.

8. καρπόν κ.τ.λ. i.e. actions befitting the conversion you profess by seeking baptism.

μὴ δόξητε λέγειν, ''Do not presume to say,'' Moulton, *Proleg.* p. 15.

10. ἤδη δὲ ἡ ἀξίνη κ.τ.λ. Possibly an echo of Is. x. 33: notice that a Messianic prophecy follows.

11, 12. εἰς μετάνοιαν. Mt. only: an addition that spoils the parallelism of the passage, but which suggests another contrast between John's baptism and Christian baptism—the latter is *εἰς ἄφεσιν ἁμαρτιῶν*. See note on *v.* 6 above.

βαστάσαι. λῦσαι τ. ἱμάντα Mk, Lk. Both are servile offices.

ἐν πνεύματι ἁγίῳ κ. πυρί. So, probably, Q. Mk omits κ. πυρί, as well as the reference to the winnowing etc. that follows. Mk's account of the Baptist's teaching, in fact, omits all reference to coming judgment. Baptism in holy spirit is a figure that "must have seemed quite natural to Jewish ears," accustomed as they were to metaphors connecting the Divine spirit with water (Abrahams, *Studies*, I. p. 43 f.). Cf. Is. xliv. 3; Joel ii. 28 f. (iii. 1 Heb.). The belief that the Age to Come would be marked by a great effusion of the spirit of God was inherited from the O.T.: indeed, the passage from Ezekiel quoted under *v.* 6 proceeds "I will put my spirit within you" (Ezek. xxxvi. 27, cf. xxxvii. 9 f., xxxix. 29; Is. xliv. 3; Joel ii. 28 f.). But the Age to Come is also a time of purging and of judgment: the Mightier One will baptize ἐν πυρί—cf. Mal. iii. 2, iv. 1.

According to W. Brandt (*Die jüdischen Baptismen*) it is to God himself that the Baptist refers under the figure of "the Mightier One." He cites as evidence Joel ii. 28 f.; Mal. iii. 1, iv. 1. This interpretation would involve the dismissal of Mt. xi. 3 f. as unhistorical. But apart from this difficulty, the metaphor of *v.* 11 (οὗ οὐκ εἰμὶ ἱκανὸς κ.τ.λ.), appropriate enough if the Baptist thought of the Mightier One as another messenger of God, however exalted, becomes utterly inadequate if the reference is to God himself.

According to Schweitzer (*Quest.* p. 372) the reference is to Elijah. Cf. John's question "σὺ εἶ ὁ ἐρχόμενος;" (xi. 3) with "Ἠλείας ὁ μέλλων ἔρχεσθαι" (xi. 14). The Baptist has combined Mal. iv. 5 with Joel ii. 28. Schweitzer's interpretation is valuable in that it reminds us that the identification of the Baptist with Elijah is bound up with the identification of Jesus with the Messiah. In fact, according to Mk ix. 13 and parallels, Mt. xi. 14, it was Jesus himself who first taught his disciples to see in the person of John the promised Elijah. Nevertheless it is difficult to accept the view that it was to Elijah that John referred as the Mightier One. In the Q account of John's teaching the functions ascribed to his successor are certainly not those of the Elijah of popular xpectation; the winnowing of the threshing floor and the burning of he chaff are functions, if not of God himself, then surely of no less a person than his Anointed.

(2) *The Baptism of Christ.* ‖ Mk i. 9–11; Lk. iii. 21, 22.

14, 15. Mt. only. The incident is introduced to meet a Christian difficulty. Why should the sinless Christ have been baptized, if John's baptism was a βάπτισμα μετανοίας? In the Gospel according to the Hebs. this objection is raised by Christ himself in reply to the suggestion of his mother and brethren that they should go to John for baptism.

14. ἐγὼ χρείαν ἔχω. It is assumed that John already recognizes Christ as the Mightier One. But the 4th Gospel itself does not date this recognition before the baptism (i. 32 f.).

15. ἄρτι. "Now—my time has not yet come." **ἡμῖν.** The reference is probably to the nation. **πληρῶσαι πᾶσαν δικαιοσύνην.** The idea is characteristic of this Gospel (cf. v. 6, 20, vi. 33, xxi. 32 and Introd. p.xiii). The word *δικ.* is found only in Mt. of the Synoptists, save for Lk. i. 75. Since "the fulfilment of all righteousness" (cf. v. 17) entails complete obedience to the Divine commands, all should submit to the Divinely ordered rite. "If the reference of John's baptism was primarily eschatological...the essential meaning of the rite would be rather aspiration for the future than regret for the past. In that case One who needed no repentance would be more, and not less, inclined than others to identify himself with the outburst of religious aspiration of which it was the characteristic symbol" (Streeter, *J.T.S.* July 1913).

16. ἠνεῴχθησαν. So Q: Mk has the graphic *σχιζομένους*. Cf. Ezek. i. 1, *ἠνοίχθησαν οἱ οὐρανοί, καὶ εἶδον ὁράσεις θεοῦ*.

ὡσεὶ περιστερᾶν. In the rabbinic literature the figure of a dove is more often applied to Israel (see S. and B. I. p. 123 f.). But that its application to the spirit of God was not foreign to rabbinic thought appears certain (see Abrahams, *Studies*, I. p. 47 f.). The ultimate source of the comparison here is Gen. i. 2 (the thought of the imminence of the creation of new heavens and a new earth may be present). Cf. also the rabbinic metaphor of the proselyte as "brought under the wings of the Shekinah."

ἐπ' αὐτόν. Perhaps from Is. xlii. 1—see next verse. Mk has *εἰς*.

17. οὗτός ἐστιν. *σὺ εἶ* Mk, Lk. Mt. has assimilated to xvii. 5 (as he has also assimilated that passage to this). The effect, whether intentional or not, is to give the character of a public proclamation to what must have been an element in Christ's spiritual experience at this moment of his baptism. In Jn the descent of the spirit only is referred to, but this is represented as a sign, not to Christ, but to the Baptist. *σὺ εἶ* (*οὗτός ἐστιν*) *ὁ υἱός μου* recalls Ps. ii. 7 *υἱός μου εἶ σύ*: *ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα* recalls Is. xlii. 1 in the form in which it is quoted in xii. 18, *ὁ ἀγαπητός μου ὃν εὐδόκησεν ἡ ψυχή μου· θήσω τὸ πνεῦμά μου ἐπ' αὐτόν* (cf. *ἐπ' αὐτόν* v. 16). This suggests that *ὁ ἀγαπητός* should be taken as a separate title (so ℌ vt. Diat.), and that in Mt., if not in Mk, we should translate 'My Son, the Beloved,' and not 'My beloved Son' or 'My only Son' (for the last rendering cf. Gen. xxii. 2, 12, 16 LXX and see Turner, *J.T.S.* Jan. 1926). On "the Beloved" as a Messianic title see J. A. Robinson, *Ephesians*, p. 229 f. The word in Isaiah is בְּחִירִי, 'My Elect,' LXX *ὁ ἐκλεκτός μου*: cf. Lk.'s version of

the voice at the Transfiguration (ix. 35): in 1 Enoch (xl. 3 etc.) "the Elect one" is a title of the supernatural Christ.

Another version of the words was also current in the early Church: "Thou art my Son, this day have I begotten thee" (as in Ps. ii. 7).

It is sometimes argued that this was the original reading of Lk. (and so of Q): when it became theologically suspect, as favouring the Ebionite heresy, the text of Lk. was assimilated to that of the other Gospels (see Streeter, *Four Gospels*, p. 143 f.). But the influence of Ps. ii. is the more probable explanation of the reading.

(3) *The Temptation.* ‖ Mk i. 12, 13; Lk. iv. 1–13.

The story of the "40" years during which God "led" Israel "in the wilderness" that he might "prove" them (πειράσῃ LXX A), and they were fed with manna, "angels' food," has affected the narrative both in Mk and Q. It is interesting to notice that in Q there are allusions to both the events with which the Wanderings were specially associated, the Manna and the Rock. Israel, when tried by hunger, demanded bread, but Jesus did not. He refused to "tempt God," as Israel had tempted God when they demanded water and Moses struck the Rock. Finally, in the third temptation there is clearly a reference to Moses' vision of the promised land. Cf. the note introducing ii. 13–23. The story also supplies an answer to three objections which might be raised to the identification of the Messiah with Jesus: (1) the necessitous circumstances of his life, (2) his failure to work an effective sign, (3) his death at the hands of those over whom the Messiah should rule; see Streeter, *Oxford Studies*, p. 214.

IV. 2. **νηστεύσας.** In Mk's very brief account of the temptation, there is no mention of fasting or of hunger, as in Q. Mk's *οἱ ἄγγελοι διηκόνουν αὐτῷ* suggests a different picture.

νύκτας τ. Mt. only. The 40 days and 40 nights of Moses' fast (Exod. xxxiv. 28) were no doubt in his mind.

3. Mt. implies that there was no temptation until the close of the 40 days: Mk, Lk. represent it as continuous throughout the period.

εἰ υἱὸς εἶ τοῦ θεοῦ. The first two temptations concern Christ's consciousness of Divine sonship. Shall he put to the test the reality of his experience at the Baptism?

4. **οὐκ ἐπ' ἄρτῳ μόνῳ κ.τ.λ.** Deut. viii. 3 LXX (all three replies are from Deut.). Of Israel, to whom belonged also the title "Son of God," it was written "he suffered thee to hunger...that he might make thee know that man doth not live by bread alone." God's Son must not seek to escape the discipline of human need.

5. The third temptation in Lk. But Mt.'s order seems to supply the

proper climax. *τὸ πτερύγιον* "the little wing" has not been satisfactorily identified.

6. Ps. xci. 11 f. Cf. the statement (*Pesikta R.* 36, ed. Friedmann, 162 *a*) that when the Messiah comes he will stand on the Temple roof, and the light that streams from him will compel all Israel to believe.

7. Deut. vi. 16 LXX. The passage continues, "*ὃν τρόπον ἐξεπειράσατε ἐν τῷ Πειρασμῷ.*" Such a putting of God's words to the test would be an act, not of faith but of doubt. It would be a repetition of Israel's sin at Massah, so named "*διὰ τὸ πειράζειν Κύριον λέγοντας Εἰ ἔστιν Κύριος ἐν ἡμῖν ἢ οὔ;*" (Ex. xvii. 7).

8. Lk. has no note of locality: the devil "led him up," and the vision is seen "in a moment of time." Mt. may have introduced the mountain in view of Moses' vision on mount Nebo, but probably the story of Deut. xxxiv. 1 f. had already influenced the Q narrative. As God showed Moses from the mountain the land of which he had said to Abraham, Isaac and Jacob, "To your seed will I give it," so the devil showed Christ from the mountain the kingdoms of the world, saying "To thee will I give all these things." The character of the temptation has changed: his Sonship is no longer challenged, and his Messiahship is assumed. He sees "the kingdom of the world" already "become the kingdom of our Lord and of his Christ" (Apoc. xi. 15), but at a price.

10. Deut. vi. 13 LXX A. See context, and its reference to Israel's possession of the land of promise. The coming of the Kingdom of God means an end of the *βασιλεία* of Satan, but Satan does not cast out Satan, nor is the triumph of good achieved by evil means. We are not told what line of conduct Christ rejected as involving spiritual apostasy. It is rash to interpret this temptation by reference to xvi. 23, though the latter passage is illuminated by this. Whether Christ from the first realized that Messiahship involved the cross remains uncertain.

11. ἀφίησιν. Lk. adds *ἄχρι καιροῦ.*

ἄγγελοι...διηκόνουν. From Mk, where the angelic ministration is continuous throughout the 40 days.

(4) *Residence in Capernaum.* ‖ Mk i. 14, 21; Lk. iv. 14, 16, 31.

12. ἀκούσας. Mk is less precise—"after that John was delivered up."

13. The mention of Nazareth seems to be due to Q, for Lk. also (iv. 16), after noticing the return to Galilee, describes a visit to *Ναζαρά* (this form of the word occurs only in these two passages).

τὴν παραθαλασσίαν κ.τ.λ. Mt. is anxious to make clear the close correspondence with prophecy.

15, 16. Is. ix. 1. "Mt. differs widely both from LXX and M.T., yet he has points of agreement with both" (Swete, *Introd.* p. 397).

THE GALILEAN MINISTRY

The Proclamation of the Kingdom of Heaven

17. Mt. summarizes very briefly Mk i. 15 in the words "The Kingdom of Heaven is at hand" (*μετανοεῖτε* and *γάρ* should be omitted with ℵ vt ^{k} ⅁ vt. Clem. Orig. Eus.: the fuller reading is due to iii. 2). While Mk and Lk. always speak of "the Kingdom of God," Mt. prefers to use the form "the Kingdom of Heaven," where "Heaven" is a reverent periphrasis for "God": it was in this more popular form that the phrase was probably used by Christ.

"The Kingdom of Heaven" forms the central theme of Christ's teaching. Although the exact phrase is not found in any pre-Christian writings (Wisd. x. 10 is not to the point), it was evidently quite familiar to the Jews of the time, and the ideas connected with it have their roots in the O.T.

(A) "*The Kingdom of Heaven*" *in O.T. and other Jewish literature.*

Both the Greek and English versions of the phrase obscure the important fact that it does not refer to the sphere over which God rules, but means his kingly rule: "the Rule" or "Sovereignty of God" would be a more accurate translation.

(1) "God is the King of all the earth." Nevertheless the human race has rebelled against him: men do not recognize him as king or obey his will.

(2) His "Rule" was acknowledged by Israel at Sinai, when they recognized him as the one true God and undertook to observe his Law.

(3) Individuals in like manner can accept or reject the Rule of God. Thus every Jew when he recites the Shema', with its confession of the one God and of obedience due to the Law (see on xxii. 37), takes upon himself the yoke of the Kingdom of Heaven: similarly the proselyte, on admission to the nation.

The Rule of God, therefore, is realized wherever his Name is sanctified and his will is done.

(4) The fact however remains that his Rule is only imperfectly manifested. Israel alone among the nations has acknowledged it, while even in the case of Israel it is obscured by her present position of servitude under the Rule of the Gentiles. But the Jew looked forward confidently to a Golden Age in the future, when not only would Israel be freed from foreign domination, but God's Rule would be universally recognized.

"The Golden Age" is here used to cover all the forms under which

the Jew pictured for himself the good time in store. At the time of Christ there was no official or universally accepted forecast of the future. The oldest form of the Jewish hope was the expectation of a time of national prosperity, with or without a restoration of the Davidic monarchy. But in the apocalyptic writings there appears the expectation of an end of the present world-order, and the creation of a new heaven and a new earth, a Golden Age not of this world. The two conceptions continued to exist side by side, or were combined in various ways one with the other: e.g., we find the earlier hope of a good time on this present earth retained as a temporary interlude to the consummation of all things and the dawn of the Age to Come.

However conceived of, the Age to Come is regarded as the time of the complete manifestation of the Rule of God, although in the rabbinic literature, unlike the Gospels, the latter term is not employed as a title of the former. But we know too little of Judaism in the time of Christ, apart from the N.T., to assume that Christ's use in this respect differed completely from that of his contemporaries.

(B) "*The Kingdom of Heaven*" *in the Synoptic Gospels*.

(1) Here the eschatological significance of the phrase is primary. The good news that Christ proclaims is the imminent realization of the Kingdom of Heaven, and the final overthrow of evil. He presents the Jewish hope in its most "other-worldly" form. The blessings of the Age to Come are spiritual blessings—to enter into it will be to enter into eternal life. Of an era of material prosperity he says nothing: the only time that he refers to the expectation of a Davidic Messiah is to suggest a difficulty in regard to it.

(2) Yet if the Kingdom of Heaven has still to come "in power," it may be enjoyed as a personal possession here and now by the childlike and the humble. The Rule of God in the heart of man is in the present God's greatest gift to the soul, as it will be God's greatest gift to the world. It is the pearl of great price, and its discoverer will sell all that he has to possess it, reckoning the things that are seen at their proper value. "The preaching of Jesus was directed to impress men with the importance of recognizing the present Sovereignty of God in order that they might live in the Age to Come" (Jackson and Lake, *Beginnings*, I. p. 282).

(3) Jesus proclaimed the advent of the Kingdom of Heaven, and the Christian Church came into existence. It was inevitable that the two should be more or less identified, a step made all the easier for Christians who were familiar with the phrase only in its Greek dress. This identification is evident in Mt., notably in the promise to Peter

(xvi. 18, 19) and in the explanation of the parable of the Tares (xiii. 41): cf. also xi. 11, xiii. 52, xviii. 1–4. [See S. and B. I. p. 172 f.; Dalman, *Words*, p. 91 f.; Jackson and Lake, *Beginnings*, I. p. 269 f.]

18–22. || Mk i. 16–20. Lk. omits Mk's story in favour of another account, which he inserts at a later point (Lk. v. 1 f.).

23–25. Mk now relates that Christ, entering the synagogue at Capernaum, ἐδίδασκεν (i. 21). Mt. accordingly inserts here the first of his collections of sayings, which he prefaces by a summary account of Christ's work of teaching and healing, mainly drawn from Mk i. 39, 14, 28, 32, 34, iii. 7 f. It is apparently no more than a coincidence that both Mt. and Lk. (vi. 17) have drawn upon Mk iii. 7 f. to introduce the Sermon.

The Law of Christ

Sources:

(1) A "sermon" from Q, beginning with Beatitudes and closing with the parable of the Two Builders, and reproduced without any large omissions or additions in Lk. vi. 20–49. [Apart from the "Woes," only Lk. vi. 38ª, 39, 40, 45, are not represented in Mt.'s sermon, and the common matter occurs in practically the same order. Where the two versions differ considerably, the probable explanation is, not that the evangelists employed different recensions of Q, but that Mt. has conflated the Q material with parallel sayings from another source.]

(2) A discourse, mainly concerned with the contrast between Christian and Pharisaic righteousness, which is represented in whole or in part (but with editorial additions) by Mt. v. 17–vi. 18. [This section is so clearly a literary unity that we must assume that it represents a separate discourse. How much more originally was attached to it—whether, e.g., it was introduced by Beatitudes, or closed with the saying about the Two Ways, or with the parable of the Two Builders—must remain a matter for speculation.]

(3) Mt. has not only conflated these two discourses, but has introduced additional material. Some of this is certainly derived from Q. It is probable that much of what remains comes from the source whence he derived the discourse on the Greater Righteousness.

(1) *The Beatitudes.*

V. 1. ἀνέβη εἰς τὸ ὄρος. Q contained no indication of locality, Lk. chooses a "level place" as most suitable. Mt.'s "τὸ ὄρος" is due to Mk iii. 13, and probably also to the conviction that a mountain is the proper place for the delivery of the New Law.

3–12. The beatitudes of the Q sermon (*vv.* 3, 4, 6, 11) have been increased by the addition of five from another source. That the Q

beatitudes, in Mt.'s copy as in Lk.'s, were in the 2nd pers. seems clear from *v.* 11: Mt. has assimilated them to the others. It should be noticed that while the Q beatitudes in their Lucan form describe the outward circumstances of those whom Christ calls "happy," poverty, sorrow, hunger, social ostracism, those from Mt.'s other source (save for *v.* 11) are concerned with spiritual characteristics, meekness, mercy, purity, the pursuit of peace. Here again Mt. has assimilated—see note on οἱ πτωχοὶ τῷ πνεύματι.

3. μακάριοι. LXX trans. of אַשְׁרֵי, "How happy are..."

Those who are fortunate are not those whose outward circumstances might be regarded as a token of spiritual prosperity—the rich, the happy, the well-fed, the respectable. On the contrary, though not impossible, it is yet very hard for the latter to enter the Kingdom: they are hampered by the cares of the world, the deceitfulness of riches. It is perhaps well to remember that Christ is speaking to his disciples, and that there is no evidence that they were suffering from that poverty which can be as great an obstacle to the spiritual life as material good fortune or the lust for possession.

The attempt has been made to identify the poor and hungry disciples of the beatitudes with those described in the rabbinic literature as the 'amē ha-'ares, "the common people" (lit. "the people of the land"). The term is used of those who failed to conform to the standard of Pharisaic righteousness, who were not "instructed Churchmen" as the pietist understood Churchmanship. Thus it necessarily covered many of the poorer classes, whose circumstances made it difficult if not impossible for them to attain a knowledge of the minutiae of the Law, or to live in accordance with the scribal interpretation of its requirements. Cf. Jn vii. 49, "This multitude which knoweth not the Law are accursed"—an opinion which it would not be difficult to illustrate from Jewish sources. But such an identification is too mechanical to carry conviction. "The poor" and "the 'amē ha-'ares," "the rich" and "the scholars" by no means coincide—the high-priest himself might be a 'am ha-'ares. Nor is it necessary to suppose that the 'amē ha-'ares were always distinguished by humble piety, or that this was necessarily lacking in those who were zealous for the Law. The most that can safely be said is that Jesus found real religion and an eager acceptance of his teaching in quarters from which the pietist held aloof, and that by his neglect of such rules as those of ceremonial purity (cf. xv. 2) he would have been himself classed among those whom the Talmud terms "the common people." See G. F. Moore in Jackson and Lake, *Beginnings*, I. App. E.

οἱ πτωχοὶ τῷ πνεύματι. It is significant that the first two beatitudes

recall Is. lxi. 1 f., where it is said that it is the function of the Anointed of the Lord εὐαγγελίσασθαι πτωχοῖς...παρακαλέσαι πάντας τοὺς πενθοῦντας, and that Christ is twice reported to have made use of this passage (Lk. iv. 17 f.; Mt. xi. 5 f. = Lk. vii. 22).

From the use of 'ani, πτωχός, in the Pss. and elsewhere in the O.T. to designate the class of the needy righteous who suffer at the hands of the ungodly but put their trust in God, the word has acquired a religious significance which to some extent justifies Mt.'s addition of τῷ πνεύματι, "those who feel spiritual need." But it is clear that here and in *v.* 6 Mt. has obscured the primary meaning of the Q beatitudes. Cf. the corresponding Woes in Lk., and Jas. ii. 5. Is it possible that Mt. is partly influenced by the thought that without some explanation the beatitude might be interpreted as referring to the Jerusalem Christians (cf. Gal. ii. 10; Ro. xv. 26), or at least as indicating the communistic system as the ideal for all communities?

ἐστίν. This may be an instance of the Kingdom being referred to as a personal possession, but the tenses that follow make it unlikely.

4. οἱ πενθοῦντες. Lk. οἱ κλαίοντες νῦν, ὅτι γελάσετε.

κλαίειν is a Lucan word: probably πενθοῦντες stood in Q; cf. Lk. vi. 25. Happy are the sorrowful: it is those who share the sorrows of the world who await the consolation of Israel.

παρακληθήσονται. Cf. Is. lxi. 2 and note on *v.* 3. Apoc. xxi. 4 provides the best comment: "He shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain any more: the first things are passed away."

5. οἱ πραεῖς. Cf. Ps. xxxvi. 11 LXX οἱ δὲ πραεῖς κληρονομήσουσιν γῆν, and Is. lxi. 7 οὕτως τὴν γῆν ἐκ δευτέρας κληρονομήσουσιν. The verse occurs before οἱ πενθοῦντες in D 33 𝔄 (vt.$^{\text{pl\acute{e}r.}}$ vg.) 𝔖 (vt.$^{\text{e}}$) Diat. (?) Clem. Orig. ½. Hil. Aphr. *al.*: a fact which probably indicates, not that this is an interpolation into the text from the Ps., but a desire on the part of scribes to bring together τῶν οὐρανῶν and τὴν γῆν.

The corresponding Heb. word is עֲנָוִים, the humble. For the eschatological significance of the last clause, cf. 1 Enoch v. 7 "For the elect there will be light and joy and peace, and they will inherit the earth: but upon you, ye ungodly, there will be execration."

6. Mt. adds καὶ διψῶντες τὴν δικαιοσύνην. See note on *v.* 3. He has perhaps been influenced by Ps. cvi. (cvii) 5 f. LXX πεινῶντες καὶ διψῶντες... ἐκέκραξαν πρὸς Κύριον...καὶ ἐκ τῶν ἀναγκῶν αὐτῶν ἐρρύσατο αὐτούς.

7. Cf. Ps. xviii. 25 "With the merciful thou wilt shew thyself merciful." The cry of distress, (Κύριε) ἐλέησον, that meets us so often in this Gospel, and the story of the Samaritan, ὁ ποιήσας τὸ ἔλεος

(Lk. x. 37), will illustrate the meaning of the beatitude. Perhaps "mercy" fails to express that pitiful loving-kindness towards the unfortunate that is meant here.

8. Christ's version of Ps. xxiv. 3, 4 "Who shall ascend into the hill of the Lord, and who shall stand in his holy place? He that hath clean hands and a pure heart (LXX *καθαρὸς τῇ καρδίᾳ*)."

It was part of his "good news for the poor" that if they could not attain the Pharisaic ideal of ritual purity, yet the only defilement they need really fear as preventing access to God comes from within (xv. 10 f.).

9. It is the man who seeks peace and makes peace who is the true Israelite, of whom it is written "I will be to him a father, and he shall be to me a son." This may have been a "hard saying" in patriotic Galilee (cf. *v.* 45), although peace-making must be given a wider reference than the removal of national enmities. In view of the parallels, the second clause has probably an eschatological significance: cf. Apoc. xxi. 7.

10–12. We have here a "doublet": *vv.* 11, 12 represent the Q beatitude, *v.* 10 the corresponding one from Mt.'s other collection. Such words, if genuine, must belong to a much later stage in the ministry than their position in both Gospels would suggest. The sayings about "cross-bearing" (cf. x. 38, xvi. 24) seem to afford evidence that Christ believed that discipleship must entail shame and suffering. But the actual experiences of persecution undergone by the Christian community have affected all the versions of this beatitude.

10. **οἱ δεδιωγμένοι.** The tense appears to point to the fact that persecution has already been the lot of the disciples. *ἕνεκεν δικ.* is probably Mt.'s addition.

11, 12. The differences here between Mt. and Lk. seem in the main to be due to the latter's stylistic improvements. There is strong textual evidence for the omission of *ψευδόμενοι* (*om.* D 𝔏 vt.^{k}, 𝔖 vt.^{s} etc.), and as the text stands it is clearly not needed. Harnack, however, favours its retention and the omission of *ἕνεκεν ἐμοῦ* (*Sayings*, p. 52).

ὁ μισθὸς ὑμῶν. On Christ's teaching about future reward and punishment see Rashdall, *Conscience and Christ*, p. 290 f. "He distinctly makes the love of God the supreme and ideal motive for goodness... But it is quite undeniable that he did also seek to encourage men to do right and to resist temptation by the thought of a future life, the character of which would depend upon the use they made of their wills in this life. If this is to be regarded as demoralizing 'Eudaemonism,' most of the moralists who have seriously believed in Immortality will incur the same condemnation." See also M^{c}Neile, p. 54.

τοὺς προφήτας τοὺς πρὸ ὑμῶν. Probably the words are intended to

imply that those addressed are the successors of the O.T. prophets: i.e. the "sermon" is thought of as spoken primarily to the leaders of the Christian community; the people wait below to receive the Law from them.

(2) *Salt and Light.*

The Christian community, in so far as it manifests "the greater righteousness" by its obedience to the law of Christ, is the salt of the earth, and the light of the world.

The original nucleus of this section was perhaps *vv.* 14 and 16, "ye are the light of the world...let your light so shine" etc. To this Mt. adds an illustrative saying from Q about the uselessness of hidden light (*v.* 15), and prefixes another saying about the uselessness of savourless salt, with the clause "ye are the salt of the earth" added to correspond with "ye are the light of the world."

13. ὑμεῖς ἐστὲ τὸ ἅλας τῆς γῆς. Cf. Ecclus. xxxix. 26, where salt is numbered among "the chief of all things necessary for the life of man"; and *Tract. Soph.* 15, 8 "The Torah is like salt, the Mishna like pepper, the Gemara like spices. The world cannot exist without salt, or without pepper, or without spices. So also the world cannot exist without the Scriptures, and the Mishna, and the Gemara" (S. and B. I. p. 235).

ἐὰν δὲ τὸ ἅλας κ.τ.λ. From Q: cf. Lk. xiv. 34 f. Mk has a similar saying, ix. 50. Christ seems to have made use of a current proverb: cf. "Salt if it has lost its savour, wherewith shall it be salted," *T. B. Bechoroth*, 8 *b* (quoted Abrahams, *Studies*, II. p. 183).

14. ὑμεῖς ἐστὲ τὸ φῶς τοῦ κόσμου. The term "light" or "lamp of the world" is not infrequent in rabbinic writings. Its application there to Israel illustrates its use in this passage: it is God who lights Israel's lamp (Ps. xviii. 28); Israel like oil (Jer. xi. 16), or like the dove (Gen. viii. 11), brings light to the world (Is. lx. 3). The last O.T. passage cited led also to the application of the term to Jerusalem: the reference to the "city set on a hill" suggests that we may have in this verse a comment upon Isaiah's words. For the use of the term of teachers of the law, cf. Abrahams, *Studies*, II. p. 16.

15. A saying from Q (Lk. xi. 33) which has a parallel in Mk (iv. 21, Lk. viii. 16).

(3) *The Greater Righteousness.*

Since the Exile the Law had played an ever-increasing part in the life of the Jewish people. A new class of "scribes" (sopherim, the γραμματεῖς, νομικοί, or νομοδιδάσκαλοι of the Gospels) had thus been called into being, whose task it was to study, teach, interpret and apply the

Law. For the devout Jew this was the perfect revelation of the will of God to man, and therefore capable of application to every detail of human life and conduct. But if this theory was to be realized in practice, if the ancient codes were to be made a working system, there was much for the scribes to do—inconsistencies to be harmonized, impracticabilities to be modified, omissions to be made good. Thus there grew up a mass of legal decisions, handed down by word of mouth: the Oral Law, the Tradition of the Elders. The pietists in Israel, the Pharisees or "Separated"—whose ideal for the nation was the legal ideal of a "peculiar people" marked off from the Gentiles by their devotion to the Divine Law—naturally regarded this body of teaching as possessing a sanctity and binding force equal to that of the Written Law itself. It is obvious that the great majority of the scribes themselves would belong to this party.

Christ accepted without question the belief in the Divine origin of the Written Law. But he criticized Pharisaism. Despite or because of its scrupulosity, its fulfilment of the Law was inadequate. It strained out the gnat, but swallowed the camel. Its legalism made man's duty towards God at once too heavy and too light a burden. If it encumbered the devout with a load of legal minutiae, it made the way easy for the formalist and the hypocrite. Thus like the Sadducees, Christ refused to acknowledge the Divine origin of the Pharisaic "tradition." But his attitude towards the Written Law was not that of the Sadducee. A legalism based upon the Torah alone was as repugnant to him as one based upon Torah and Tradition.

The ideal he sets before men is still obedience to the Law of God; but those Laws must be interpreted in the light of the principles and purposes which they are intended to safeguard and enshrine. Thus the rules of ritual purity point to the Divine requirement of purity of heart: the rabbinical rules about washing the hands can be disregarded. If a work of charity, even the satisfaction of a human need, entails a formal breach of the Sabbath law as interpreted by the scribes, then that law may be broken: "the Sabbath was made for man, not man for the Sabbath." If a Mosaic regulation in regard to marriage runs counter to the Divine purpose as set forth in another part of Scripture, then that regulation must be regarded as a temporary concession, now to be set aside. For "he taught as one having authority, and not as the scribes."

It is clear that the primitive community of Christians found it more easy to imitate their Master in his reverence for the Law than to comprehend or to apply his criticism of legalism. The question of the relation of Christianity to Judaism came to a head with the controversy

about the admission of the Gentiles, and in the verses that immediately follow, as indeed throughout the Gospel, we catch echoes of that controversy. The zealots for the Law represented that it was not to destroy the Law, but to secure its perfect fulfilment that Christ had come. He had taught the eternal inviolability of its every letter. Defeated in the end, a considerable section of Jewish Christians continued to view with deep suspicion those who would loose men from even the Law's least commandment. If such had not forfeited all claim to the Messianic salvation, they could expect but the lowest place in the Kingdom of Heaven. Those suspicions might well appear justified when they heard that Paul was teaching the Jews of the Dispersion that they should no longer observe the Law of Moses. See further Introd. p. vii f.

17–20. On the significance of this section see preceding note. No doubt authentic sayings of Christ lie behind it. As it stands, however, it represents the point of view of the most conservative section of Jewish Christianity, somewhat obscured by Mt.'s glosses.

17. Mt., despite his legal outlook, has allowed his interest in the fulfilment of Scripture to mislead him as to the interpretation of *πληρῶσαι*. As the contrast with *καταλῦσαι* shows, this refers to the fulfilment of the Law's requirements. But Mt. has interpreted it as meaning *πληρῶσαι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωυσέως περὶ ἐμοῦ* (Lk. xxiv. 44), and has accordingly inserted the clause *ἢ τοὺς προφήτας*.

18. This saying, as it stood in Mt.'s source, no doubt bore the meaning: "the Law in its minutest detail is binding until the coming of the Kingdom." It appears in Lk. (xvi. 17, Q?) in the form *εὐκοπώτερον δέ ἐστιν τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν*. But as Mt. has already interpreted *πληρῶσαι* as referring to the fulfilment of prophecy, he has rather clumsily recast this saying under the influence of Mk xiii. 30, 31, adding the clause *ἕως ἂν πάντα γένηται*. The words are thus made to mean: "nothing that is written in Scripture about me shall pass away unfulfilled."

ἀμήν. Christ's peculiar use of "Amen" has led to its having been preserved untranslated as a rule in the Gospel tradition. It was a formula used to corroborate, not one's own words, but those of another—usually oaths or benedictions. As employed by Christ it "is not an oath, yet more potent than a simple 'verily,' because it gives the hearer to understand that Jesus confirms his own statement in the same way as if it were an oath or a blessing" (Dalman, *Words*, p. 226 f.). Dalman suggests that he used it for emphasis in order to avoid the use of oaths. See notes on *v.* 33 f.

ἰῶτα ἕν. Mt. only: perhaps represents the smallest Heb. letter, Yod.

μία κερέα. This is often explained as referring to the small "horns" or projections which distinguish Heb. consonants otherwise closely alike. But since such a change of letter would materially affect the sense, Burkitt identifies *κερέα* with the letter Vav ("hook" or "peg"), which, like Yod, could often be omitted in writing. Strack and Billerbeck think that it denotes the ornamental strokes used in Heb. script.

19. μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων. "Be attentive to a light precept as to a grave, for thou knowest not the assigned reward of precepts" (*Aboth*, ii. 2; Taylor, *Sayings*, p. 28). The Rabbis quote Deut. xxii. 6 "Thou shalt not take the mother-bird with the young" as an example of a light precept, Deut. v. 16 "Honour thy father and thy mother" as an example of a grave one; but it is pointed out that the same reward "length of days" is assigned to both. Christ blames the Pharisees for neglecting "the weightier matters of the Law," justice, mercy, faithfulness, while they concern themselves with paying tithe on pot-herbs, xxiii. 23; cf. also xxii. 36.

(a) Illustrations from the Law.

(1) *Murder* (21–26).

21. ἠκούσατε. Few, if any, of those addressed would possess copies of the Torah, or could have read them; the Tradition of course was not committed to writing.

ἐρρέθη τοῖς ἀρχαίοις...ἐγὼ δὲ λέγω ὑμῖν. The present generation is set in sharp contrast with the generations of old, for "the Kingdom of Heaven is at hand."

ἔνοχος ἔσται τῇ κρίσει, "shall be liable to judgment" before the appropriate court.

22. τῷ ἀδελφῷ αὐτοῦ. The term describes a member of the same religious community, "the congregation of Israel."

τῇ κρίσει. Does this bear the same meaning as in the preceding verse, or is the reference here to the Judgment of God?

Just as modern commentators are divided on the question, so there were apparently two interpretations current in the early Church, which are reflected in the two versions preserved of the second clause. Interpreted of the judgment of the local court, the second clause ran "whosoever shall say to his brother, Raca, shall be liable to the Sanhedrin" itself: interpreted of the Divine tribunal, it follows that "whosoever shall say 'Thou fool' shall be liable (to be cast) to the Gehenna of fire." The alternative versions are here conflated. Ῥακά represents the Aram. רֵיקָא, "Empty-head," "Fool," which in the other version is translated by *μωρέ*.

The attempts of commentators to interpret all three clauses as referring to three different breaches of the Law have not been successful. Μωρέ has to be understood in the sense of "Godless one," "Impious" (cf Ps. xiv. 1), or as the equivalent of the Heb. מוֹרֶה "Rebel" (cf. Num. xx. 10). Thus Strack and Billerbeck explain that while anger should render a man liable to the judgment of the local court, an expression of contempt should be a matter for the supreme court, while an abusive epithet implying moral defect leads to Gehenna. The objections to this interpretation are obvious. The explanation that the second clause gives the scribal teaching, the third Christ's correction of it, rightly identifies Ῥακά and Μωρέ, but requires too much to be read into the text.

τὴν γέενναν τοῦ πυρός. Gē hinnōm, the Valley of Hinnom, on the S. and S.W. of Jerusalem, associated with the sacrificial fires of Moloch, had given its name to the place of final punishment for the wicked. See Charles, *Eschatology*, p. 156 f.

23, 24. First application of the Law: God desires peace among brethren more than sacrifice. It is sometimes suggested that the saying was spoken near Jerusalem: but the injunction is the more impressive if the hearers were Galileans. The connection of these verses with the preceding interpretation of the Law seems to be an artificial one: the same is true of most of the other "applications."

25, 26. Second application: Lose no time in effecting reconciliation. Mt. has inserted here a saying from Q which appears to him to suit the context: cf. Lk. xii. 58 f. **ἴσθι εὐνοῶν** "be well disposed towards" is a curious phrase (Lk. has δὸς ἐργασίαν ἀπηλλάχθαι). Mt. may intend the words to mean "If you continue to cherish anger in your heart towards your adversary, then on that count alone he can secure your condemnation by the Judge." But possibly the words when spoken taught the urgent need of reconciliation with God, who is both ἀντίδικος and κριτής. Allen compares *Aboth* iv. 31 "He the judge, and he the witness, and he the adversary, and he is about to judge with whom there is no inequality, nor forgetfulness, nor respect of persons, nor taking of a bribe."

(2) *Adultery* (27–32).

29, 30. First application: Avoid occasions of stumbling, at whatever cost. Another version of this saying occurs in Mk ix. 43 f. which Mt. reproduces in xviii. 8 f. ὁ δεξιός in *v.* 29 is due to the influence of ἡ δεξιά σου χείρ in *v.* 30. The inapplicability of *v.* 30 (which may explain its omission in D ℌ vt.[s]) shows the hand of the compiler.

31, 32. Second application: Divorce is not permissible.

Inserted by Mt. from Q: cf. Lk. xvi. 18. He has prefixed the quotation. Montefiore comments "Jesus saw that a weak spot in the social order of his time, as it has been a weak spot in all later Judaism till the present hour, was its lax law of divorce. He held that the sanctity of marriage was profaned by divorce, and perhaps he realized also that man was given a grossly unfair advantage over woman" (*Synoptic Gospels*, II. p. 508).

32. παρεκτὸς λόγου πορνείας. Mt. adds this "exceptive clause" not only to the Q saying, but to the Marcan (xix. 1 f. = Mk x. 1 f.; cf. Lk. xvi. 18, which is Q assimilated to Mk). The Pharisees were divided as to the grounds for divorce. The school of Hillel allowed the husband to divorce his wife for any cause (cf. Mt. xix. 3): the school of Shammai on the ground of unchastity only. Mt.'s λόγος *πορνείας* represents the דבר ערוה of this school.

ποιεῖ αὐτὴν μοιχευθῆναι. It is assumed that she will marry again. By so doing, since the marriage tie is indissoluble, she becomes an adulteress.

καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ μοιχᾶται. *Om.* D 64 𝔏 vt.^{abk} *codd. Gr. et Lat. ap. Aug.* Probably an accidental omission.

(3) *Perjury* (33–37).

33. οὐκ ἐπιορκήσεις. Not an exact quotation. The nearest parallels are Lev. xix. 12 "Ye shall not swear by my name falsely, so that thou profane the name of thy God," and Exod. xx. 7 "Thou shalt not take the name of the Lord thy God in vain." Cf. Didache ii. 3.

ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὅρκους σου. For the form cf. Ps. xlix. (l.) 14, LXX, *ἀπόδος τῷ ὑψίστῳ τὰς εὐχάς σου*. See also Num. xxx. 2 "When a man voweth a vow unto the Lord, or sweareth an oath...he shall not break his word"; Deut. xxiii. 21.

34. μὴ ὀμόσαι ὅλως. Christ was not alone in condemning the common Jewish practice of supporting every other statement with an oath. For similar teaching, cf. Josephus, *B.J.* II. 8. 6 (of the Essenes); Philo, *De divin. Orac.* 17, etc.; Ecclus. xxiii. 9 f. See also *Secrets of Enoch*, xlix. 1: "For I swear to you, my children; but I will not swear by a single oath, neither by heaven, nor by earth, nor by any other creature which God made. God said, There is no swearing in me, nor injustice, but truth. If there be no truth in men, let them swear by a word, yea, yea, or nay, nay." This last passage would be important if Charles' account of the book could be accepted (the work of a Hellenistic Jew of the 1st century A.D., before the destruction of the Temple), but this is more than doubtful.

It should be noticed, however, that according to Mt. this prohibition

is not based upon the need of constant truthfulness of speech—because, as the Essenes taught, "he who cannot be believed without (swearing by) God is already condemned" (similarly Philo); it is based upon the need of reverence. The oaths in common use involve "the naming of the Holy One" (cf. Ecclus. xxiii. 9 "Accustom not thy mouth to an oath; and be not accustomed to the naming of the Holy One"). It is possible that the clauses introduced by ὅτι are glosses, modelled after such sayings as xxiii. 16 f., and that Christ insisted on the necessity of truthfulness rather than on the observance of the third commandment. Cf. Jas. v. 12, where the suspected clauses are absent.

34–36. See previous note. All such forms of oath involve swearing by God himself, and should be avoided as a taking of God's name in vain.

μήτε ἐν τῇ κεφαλῇ σου. The full formula appears to have been "By the life of my head."

ὅτι οὐ δύνασαι κ.τ.λ. The thought seems to be "To swear by (the life of) your head is to swear by your Creator and Life-giver."

37. ἔστω δὲ ὁ λόγος ὑμῶν ναὶ ναί, οὒ οὔ. Cf. the passage from *Secr. Enoch* quoted under *v.* 34, "If there be no truth in men, let them swear by a word, yea, yea, or nay, nay." The duplication adds emphasis, but the difference in form of the saying in Jas. v. 12 ἤτω δὲ ὑμῶν τὸ ναὶ ναί, καὶ τὸ οὒ οὔ ("let your affirmation or denial take the form of a simple yea, or nay") does not greatly affect the meaning of the words. The saying is quoted as in Jas. by Justin, Clem. Al., *Clem. Hom.*, Epiph.

ἐκ τοῦ πονηροῦ. Best taken as neut., "the evil in the world," cf. note on vi. 13.

(4) *Retaliation* (38–42).

38. Deut. xix. 21, where this principle is applied to the case of perjury, may indicate the connection of thought.

The lex talionis, when it was adopted into the Jewish code, marked an ethical advance: it imposed limits upon the spirit of revenge. It had probably long ceased to be applied literally in the administration of justice, but see Josephus, *Ant.* iv. 8. 35.

39ª. In the place of the principle of "tit for tat," Christ substitutes the law of "good for evil." As the examples show, the command μὴ ἀντιστῆναι τῷ πονηρῷ demands much more than a merely passive acceptance of injuries. S. Paul's words (Ro. xii. 21) reflect the spirit of his Master's teaching, "Be not overcome of evil, but overcome evil with good"; and with that end in view the disciple must be prepared to sacrifice personal dignity, property, time and money. (Cf. Ro. xii.

17 f., 1 Pet. iii. 9, 1 Thess. v. 15). But in the illustrations that follow, the stress is laid upon the disciple's surrender of all self-interest in contrast with the "natural man's" demand for compensation.

τῷ πονηρῷ should probably be interpreted as in *v.* 37.

39b–42. For *vv.* 39b, 40, 42 cf. Lk. vi. 29, 30 (Q sermon). Mt.'s version is sufficiently distinct to suggest that here his two sources partly overlapped.

39b. Jesus "puts in as striking and picturesque a form as possible the doctrine that vengeance or requital is always evil. One can never cure injustice and wickedness by violence" (Montefiore, *Syn. Gls.* p. 514).

40. "There are four characters in men. He that saith, Mine is mine and thine is thine, is an indifferent character; but some say, It is the character of Sodom: (he that saith) Mine is thine, and thine is mine, is 'am ha-'ares: Mine and thine are thine, pious: Thine and mine are mine, wicked" (Taylor, *Sayings*, v. 16).

κριθῆναι. "It is altogether a defect in you, that ye have lawsuits one with another. Why not rather take wrong? Why not rather be defrauded?" (1 Cor. vi. 7).

καὶ τὸ ἱμάτιον. The cloak which protected against cold and rain, and which the poor used as a covering at night, Ex. xxii. 26 f. Notice the transposition in the Lucan version, which contemplates a robbery, not a lawsuit.

41. Not in Lk. *ἀγγαρεύειν*, "to impress," from the Persian word for royal couriers, who could impress the goods and persons of others. Cf. xxvii. 32, Mk xv. 21. *ἀγγαρεία* "forced service" appears in Rabbinic as אַנְגַּרְיָא.

42. Cf. the quotation from *Sayings*, v. 16, given under *v.* 40.

(5) *Love* (43–47).

43. The O.T. requires love towards one's neighbour (i.e. fellow-Israelite, Lev. xix. 18) and towards the gēr, "the stranger that sojourneth with you" (Lev. xix. 34). But this does not appear to have been interpreted as applying to one's relations to the non-Israelite, other than the full proselyte, before the time of Christ (S. and B. i. 353 f.).

On the other hand, Jewish writers properly protest against the assumption that the words "Thou shalt hate thy enemy" represent the teaching of the scribes any more than they represent the characteristic teaching of the O.T.

But when the non-Israelite figured as the oppressor of the chosen people and the enemy of God, then the Jew would have had little difficulty in finding O.T. sanction for the belief that hatred of the

enemies of his nation and his faith was in fact a religious duty. And if those whom he regarded as the representatives of piety encouraged that belief (a Pharisee was associated with the rising of Judas of Galilee: Josephus, *Ant.* xviii. 1. 1), this would not be the only time that the religious leaders of a nation have so taught, in good faith. The smouldering resentment against the rule of Rome, soon to flame out in the Jewish war, forms the background of these sayings.

44–47. Cf. Lk. vi. 27, 28, 32–36 (Q sermon). Again Mt.'s version is sufficiently distinct to justify the assumption that his two chief sources overlapped.

45. ὅπως κ.τ.λ. Cf. *v.* 9.

ὅτι τὸν ἥλιον κ.τ.λ. Here and in similar rabbinic sayings the thought is based upon Ps. cxlv. 9.

46, 47. οἱ τελῶναι...οἱ ἐθνικοί. The Lucan parallels read *οἱ ἁμαρτωλοί*. In addition to the taxes proper, custom duties were levied upon goods and slaves imported or exported. The revenue from the customs in Judaea went to the imperial treasury, in Galilee and Peraea to the Herodian princes. The *τελῶναι* in Galilee therefore were presumably petty government officials, while in Judaea they were the underlings of the big contractors, or publicani, to whom the Romans farmed out the customs. (Our misleading rendering of *τελῶναι* by "publicans" is due to the Vulg.) They seem as a class to have deserved the reputation they enjoyed. In Lucian they are coupled with adulterers and panders, flatterers and sycophants, in the rabbinic literature with robbers, and in the Gospels with Gentiles and "sinners." The last association is due to the fact that by their intercourse with Gentiles, inevitable in their business, the stigma of ritual pollution attached to them, in addition to that of financial dishonesty.

47. To omit a greeting is a sign of contempt. For the significance of *ἀδελφός* cf. *v.* 22. It was said of R. Johanan b. Zakkai that he was the first to salute even a Gentile in the street.

48. The saying sums up the teaching of this section.

τέλειος = תָּמִים, "without blemish." The nearest parallel is Lev. xi. 44 (xix. 2) "Be ye holy, for I am holy." Lk.'s version is "Be ye merciful, as your Father is merciful."

(*b*) *Illustrations from Three Notable Duties.*

VI. 1. *δικαιοσύνη* is probably used in the wide sense of v. 20, and need not be interpreted (as the inferior readings *ἐλεημοσύνην* and *δόσιν* suggest) as a synonym for almsgiving, although it is so employed in LXX (cf. Prov. x. 2 and Tob. iv. 10) as is צדקה in rabbinic literature.

This general injunction against religious display is now applied to the particular instances of almsgiving, prayer, and fasting.

(1) *Almsgiving* (2–4).

2. ποιεῖν ἐλεημοσύνην = Rabb. (מצוה) עשה צדקה.

μὴ σαλπίσῃς. Of course a metaphor, but the metaphor may be derived from the sounding of trumpets at the time of the public fasts during the autumn droughts. The ram's horn was blown after each of the six benedictions that ended the prayers for rain. The giving of alms was expected to accompany these devotions.

ἐν ταῖς συναγωγαῖς: cf. Ecclus. xxxi. 11 "The congregation shall declare his alms."

4. ἐν τῷ κρυπτῷ. R. Eleazar is reported to have said "He who gives alms in secret is greater than our teacher Moses."

(2) *Prayer* (5–15).

5. ἐν ταῖς συναγωγαῖς. The name προσευχή found in Philo and Josephus bears witness to the synagogue as a place of prayer.

ἐν ταῖς γωνίαις τῶν πλατειῶν. Montefiore's statement that the only prayers recorded as being recited in the streets were those at the autumn fasts (cf. *v.* 2) applies only to public prayers. Presumably the rule already held that if unable to attend the morning or afternoon prayer in the synagogue one should pray in the field, or the house, or even in bed. Thus it is laid down that when praying in the street, one can step aside to let an ass pass, without one's prayer being interrupted (cf. S. and B. I. p. 399).

7–15. Probably *vv.* 7, 8, like *vv.* 9–15, owe their position here to Mt. He may have inserted the former to explain the brevity of the Lord's Prayer.

7. βατταλογεῖν seems to be an attempt to reproduce an Aramaic phrase; the rendering of the Sinaitic Syriac may give the sense: "Do not be saying battalatha, idle things." To use meaningless formulas, mechanically repeated with a view to attracting God's attention, is to misconceive the nature of prayer. It should be noticed that this is a criticism of heathen, not of Jewish, prayers.

9–13. Cf. Lk. xi. 2–4. "It was a frequent custom with the rabbinic teachers to use or compose a favourite form" of prayer (Abrahams, *Studies*, II. p. 103). Cf. the "short prayer" of R. Eleazar (c. 90 A.D.): "Do thy will in heaven above, and give rest of spirit to them that fear thee beneath; and do what is good in thine eyes. Blessed art thou, O Lord, that hearest prayer" (Taylor, *Sayings*, p. 125). The fact that it is possible to find more or less close parallels in rabbinic prayers to

nearly all the clauses of the Lord's Prayer (cf. Abrahams, *Studies*, II. p. 98) is not surprising: they represent the same liturgical tradition. See Oesterley, *Jewish Background of the Christian Liturgy*, p. 151 f. for parallels from the ancient prayers of the synagogue. The originality of a great work of art does not lie in the novelty of the materials used, but in the use that is made of those materials.

The prayer as given by Mt. has probably already been affected by its liturgical use. There are no parallels in Lk. to *ἡμῶν ὁ ἐν τοῖς οὐρανοῖς*; *γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς*; *ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ*. Cf. the addition of the doxology in the later texts.

9. πάτερ ἡμῶν. Lk. has *πάτερ* only, as in xi. 25: cf. also *ὁ πατήρ* xi. 26, *πάτερ μου* xxvi. 39, 42. "In each case the word to be presupposed on the testimony of Mk xiv. 36 (cf. Ro. viii. 15, Gal. iv. 6) is *ἀββᾶ* (אַבָּא)" (Dalman, *Words*, p. 191). Mt.'s version seems to represent "the more solemn form אַבוּנָא Galil. אֲבוּנָן."

ὁ ἐν τοῖς οὐρανοῖς. This or an equivalent phrase qualifying "Father" is very frequent in Mt. though only found once in Mk and once in Lk. Mt.'s use is supported by the evidence of the Jewish literature of the close of the 1st century A.D., so far as concerns the addition of the phrase when one speaks *of* God under this title. On the other hand, when God himself is directly addressed the phrase is almost always absent—there is then no need to guard against misunderstanding (S. and B. I. p. 393). With this the evidence of the Gospels agrees, save for the appearance of the words in this verse. Lk.'s version is therefore the more likely to be original.

9b–10. ἁγιασθήτω...ἐλθάτω...γενηθήτω. The first three clauses of the prayer are closely connected, and their theme is eschatological. They are best understood as petitions to God, that he will himself sanctify his name, establish his rule, accomplish his will; not (or, at least, not in the first instance) as prayers for men, that they may sanctify God's name, obey his rule, and do his will. The reason why the direct form, "sanctify thy name" etc. is avoided, is not because these petitions can only be answered indirectly, through human action, but because man must not dictate to God in regard to matters which concern God himself so closely. (Cf. S. and B. I. p. 408 f.)

It would seem probable that the first two petitions are based upon an ancient Jewish prayer, known as the "Half-Kaddish":

"Magnified and hallowed be his great name in the world which he created according to his will.

"May he establish his kingdom in your lifetime and in your days and in the lifetime of all the house of Israel speedily and in a near time. And say ye, Amen.

"May his great name be blessed for ever and to all eternity."
(Quoted from Oesterley, *Jewish Background of the Christian Liturgy*, p. 73.)

The ultimate source would appear to be the eschatological passage in Ezek. xxxvi. 23 f. "I will sanctify my great name, which hath been profaned among the nations, which ye have profaned in the midst of them; and the nations shall know that I am the Lord...when I shall be sanctified in you before their eyes." The whole passage should be read, as a commentary upon the petition for the vindication of the Divine honour and holiness, and as explaining its connection with the following clauses.

[From Tert. *Marc.* iv. 26 it appears that a petition for the Holy Spirit took the place of *ἁγιασθήτω τὸ ὄνομά σου* in Marcion's (and Tertullian's?) text of Lk. We find such a petition in 700, 162, Greg. Nyss., where (in Lk.) the clause *ἐλθέτω τὸ πνεῦμά σου (τὸ ἅγιον) ἐφ' ἡμᾶς καὶ καθαρισάτω ἡμᾶς* takes the place, **not** of *ἁγ. τὸ ὄν. σου*, but of *ἐλθάτω ἡ βασ. σου*. The reading of D in Lk., *ἁγ. ὄν. σου ἐφ' ἡμᾶς*, suggests that a similar petition for the Spirit once stood in an ancestor of D in the place of *ἁγ. τὸ ὄν. σου* (as in Marcion). Streeter's account of the evidence (*Four Gospels*, p. 277) needs correction: the varying position of the clause weakens his argument for its authenticity. See also Burkitt's criticism in *J.T.S.* vol. xxvi. p. 288 f. The petition seems to have been suggested by the passage in Ezekiel already referred to, where the promise of cleansing and of renewal of spirit follows the promise of the sanctification of the name (Ezek. xxxvi. 25, 26, *καὶ καθαρῶ ὑμᾶς, καὶ...πνεῦμα καινὸν δώσω ἐν ὑμῖν*).]

The third petition, *γενηθήτω τὸ θέλημά σου*, is not represented in Lk. Possibly Christ's words in the garden (xxvi. 42, see note) were incorporated into the prayer.

ὡς...ἐπὶ γῆς. Not in Lk. It is perhaps intended to apply to all three preceding clauses.

11. There is no close parallel in Jewish liturgical prayers to this petition.

τὸν ἐπιούσιον. This word appears to have been specially coined to translate an Aramaic phrase. The most probable explanation is that which connects it with *ἡ ἐπιοῦσα (ἡμέρα)*, "'the *immediately* following day'.... The desire to emphasize *immediacy* made the translator dissatisfied with *τὸν τῆς αὔριον* or the like as a rendering of the Aramaic before him" (M.M. *Vocab.* s.v.). Since *ἡ ἐπιοῦσα* can refer to the day just begun, there seems little force in Allen's objections—that this interpretation does not harmonize readily with *σήμερον*, or with vi. 34, and that Greek phrases for "for the morrow" lay ready

to hand without coining a word. Cf. the rabbinic saying (in connection with the gift of the manna, to be gathered "a matter of a day in its day") "He who has that which he can eat to-day, and says 'what shall I eat to-morrow,' is a man of little faith" (S. and B. I. p. 421).

δὸς...σήμερον. Lk. *δίδου...τὸ καθ' ἡμέραν. τὸ καθ' ἡμέραν* is only found in the N.T. in the Lucan writings: the substitution carried with it the change of tense.

12. Cf. the sixth of the "Eighteen Benedictions" of the Jewish liturgy: "Forgive us, our Father, for we have sinned; pardon us, our King, for we have transgressed" (pre-Christian in date).

ὀφειλήματα. Lk. substitutes *ἁμαρτίας*; but cf. *παντὶ ὀφείλοντι* in the following clause.

ὡς καὶ ἡμεῖς ἀφήκαμεν. Lk. *καὶ γὰρ αὐτοὶ ἀφίομεν.*

In Lk. man's forgiveness is made a plea for the Divine forgiveness: in Mt. it is suggested that the Divine forgiveness is conditional upon man's forgiveness (cf. *vv.* 14, 15). The latter thought is characteristically Jewish (cf. Ecclus. xxviii. 2 "Forgive thy neighbour the hurt that he has done thee; and then thy sins shall be pardoned when thou prayest"); yet, according to Abrahams, it has no parallel in Jewish prayers: "the Jew prays for pardon *sans phrase*.... The unforgiving man does not deserve pardon, but who does?... Jesus could be very exacting in the light of his teaching on forgiveness of man by man" (*Studies*, II. p. 97 f.).

13. With these two petitions cf. one of the benedictions of the daily morning-service (not certainly pre-Christian):

"Lead us not into the power of sin, or of transgression or iniquity, or of temptation, or of scorn.

"May it be thy will...to deliver me this day, and every day, from evil men...and from Satan the destroyer" (Oesterley, *Jewish Background*, p. 154; Taylor, *Sayings*, p. 128 n. 3).

μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν. Cf. xxvi. 41. In Jas. i. 12, 13, a distinction is drawn between *πειρασμός*, external circumstance, and *πειράζεσθαι*, inner temptation. "Temptation or trial, like hunger, may be for man's good, but the prayer contains petitions against both" (McNeile, p. 81). There is no necessity to find here or in the next clause any allusion to the time of trial and of the manifestation of the powers of evil which Jewish thought connected with the approach of the New Age (cf. xxiv. 4 f.). But the possibility of such a reference should not be excluded.

ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Not in Lk. How wide a reference

should be given to "the evil" may be seen from the following rabbinic prayer: "May it be thy will to deliver us from evil man, and from evil hap, from evil yeṣer, from evil companion, from evil neighbour, and from Satan the destroyer" (*Berakh.* 16 b: quoted Taylor, *Sayings*, p. 128: cf. morning-prayer above).

14, 15. Cf. Mk xi. 25 (omitted in corresponding section in Mt.). A shorter version of this saying appears in Clem. Rom. xiii. 2 *ἀφίετε ἵνα ἀφεθῇ ὑμῖν*, Ep. Polyc. ii. 3 *ἀφίετε καὶ ἀφεθήσεται ὑμῖν*.

(3) *Fasting* (16–18).

16. Lk. xxiv. 17 illustrates **σκυθρωποί**.

ἀφανίζουσιν. For exx. of the late meaning "disfigure, destroy," see M.M. *Vocab.* s.v.

φανῶσιν. There is possibly a play on words "they disfigure that they may figure."

17. To omit washing and anointing and to strew ashes on one's head were the usual accompaniments of mourning and fasting.

(4) *On Detachment.*

19–34. This section is a mosaic of sayings. The connecting link with the preceding appears to be the thought of heavenly reward: *ὁ πατήρ σου...ἀποδώσει σοι.*

19–21. *Treasures.* ‖ Lk. xii. 33 f. [It should be noticed that Lk.'s *πωλήσατε τὰ ὑπάρχοντα ὑμῶν* is not represented here: see note on v. 3.] Cf. Tobit iv. 8 f. "If thou have little, bestow it, and be not afraid to give alms according to that little: for thou layest up a good treasure for thyself against the day of necessity." The thought of good works as constituting heavenly treasure is frequent in Jewish writings; cf. 4 Ezra viii. 33.

20. βρῶσις ἀφανίζει. *β.* = "eating" (of vermin?). There is no evidence for the rendering "rust." On *ἀφανίζει* see *v.* 16.

22–23. *Generosity.* ‖ Lk. xi. 34 f. A detached saying from Q.

The body is dark unless its lamp, the eye, is sound. But if one's spiritual vision, "the light within," fails, how great the darkness! *ἁπλοῦς, πονηρός* must here refer to physical soundness or disability. Mt. however has inserted the saying in this context because he has interpreted the "evil eye" as a metaphor for a grudging, niggardly disposition, the "sound eye" for a generous one. Cf. Prov. xxii. 9 "He that hath a good eye shall be blessed; for he giveth of his bread to the poor," xxiii. 6 "Eat thou not the bread of him that hath an evil eye." Test. Iss. iii. 1–iv. 6, in praise of the *ἁπλότης* of eye or heart, which "coveteth not gold" and bestows the good things of the earth

on the poor and oppressed, shows how readily the saying could be thus applied.

τὸ φῶς τὸ ἐν σοί. For Philo the spiritual counterpart of the bodily eye is reason. But in rabbinic literature it is the spirit or soul of men that is "the light within": Prov. xx. 27.

24. *God and Mammon.* ‖ Lk. xvi. 13.

μαμωνᾷ. מָמוֹנָא, "riches": the term covers all outward possessions (S. and B. I. p. 434). The word is found for the first time in Ecclus. xxxi. 8 (Heb.).

25–33. *Trustfulness.* ‖ Lk. xii. 22–31.

25. μὴ μεριμνᾶτε. The verb denotes "distraction" of mind (M.M. *Vocab.* s.v.)—it is anxiety, not forethought, that is forbidden.

πλεῖον. If God has given the greater, will he not also provide the less?

27. ἐπὶ τὴν ἡλικίαν αὐτοῦ. *ἡλικία* may mean either "length of life" or "height" of body. If *πῆχυς* appears to favour the latter interpretation, the context and the sense demand the former. "Anxiety cannot lengthen your days by one cubit."

30. εἰς κλίβανον βαλλόμενον, i.e. for fuel.

33. τὴν βασιλείαν καὶ τὴν δικαιοσύνην αὐτοῦ. Lk. *τὴν β. αὐτοῦ: καὶ τὴν δ.* is Mt.'s characteristic addition.

34. *The Morrow.* The only connection between this saying and the preceding is the reference to anxiety. While the previous verses forbid anxiety about the necessities of life, this forbids anxiety about the morrow's possible evils, on the ground that "one day's troubles are enough."

μεριμνήσει αὑτῆς. "To-morrow will be anxious about herself." The fact that the verb elsewhere is never followed by the gen. accounts for the *v.l. τὰ ἑαυτῆς.*

ἀρκετὸν τῇ ἡμέρᾳ κ.τ.λ. Apparently a proverbial phrase.

(5) *On the Treatment of Others.*

VII. 1–12. Some sayings from the Q sermon form the basis of this collection.

1–5. *Brethren.* ‖ Lk. vi. 37–42.

1, 2. Mt. appears to have abbreviated his source. The principle of "measure for measure" is a rabbinic commonplace.

3–5. Christ employs a current saying. We meet with it, e.g., in R. Johanan's explanation of Ruth i. 1: that was a generation that judged its judges—if one was told "Take the splinter out of thine eye," he replied "Take the beam out of thine."

6. *Outsiders.* Mt. only. Apparently from a Judaistic-Christian source

(cf. x. 6), explaining why the gospel should not be preached to non-Jews. See Introd. p. ix. For the metaphor of "dogs" cf. xv. 26, Phil. iii. 2, Apoc. xxii. 15; for that of "pearls" cf. xiii. 45. The first half of the saying is applied in the Didache to the case of the Eucharist and the unbaptized (Did. ix. 5).

Mt. may have interpreted it as meaning that as the Christian must not be too eager to instruct his "brother," so must he exercise discretion in regard to the Gentile recipients of his message. See following note.

7–11. *Asking and Receiving.* || Lk. xi. 9 f. It is unusually difficult to determine why Mt. should have selected this saying from Q to occupy its present position. Did he introduce it to explain that the prohibition of the preceding verse was not absolute? In the case of those who are anxious to receive "good gifts," who ask, seek, knock, the Divine example itself indicates another attitude.

12. *The Golden Rule.* || Lk. vi. 31. The rule was certainly current at the time in a negative form: cf. Tobit iv. 15 *καὶ ὃ μισεῖς μηδενὶ ποιήσῃς* and Hillel's saying "That which thou hatest do not to thy fellow; this is the whole law; the rest is commentary." There is no evidence to show that the more comprehensive positive version had ever been formulated before Christ, although ps.-Aristeas gets very near to it: *καθὼς οὐ βούλει σεαυτῷ τὰ κακὰ παρεῖναι, μέτοχος δὲ τῶν ἀγαθῶν ὑπάρχειν ἁπάντων, εἰ πράσσοις τοῦτο κ.τ.λ.* (207). Cf. Abrahams, *Studies*, I. p. 21 f.

(6) *On the Two Ways.*

13, 14. || Lk. xiii. 23, 24. Mt. may have combined a (Q?) saying about the narrow door with another about the two ways. So the law in Deut. closes with Moses' words: "I have set before thee life and death, the blessing and the curse" (Deut. xxx. 19). This passage and Jer. xxi. 8 are responsible for the frequent use in Jewish literature of the metaphor of the two ways: cf. Ecclus. ii. 12, xv. 17, and the instruction on the two ways in Didache and Ep. Barnabas.

14. **καὶ ὀλίγοι εἰσὶν οἱ εὑρίσκοντες αὐτήν.** Montefiore comments that "the horrible doctrine that many go to 'destruction' and few to 'life eternal' was not invented by Jesus, but it was accepted by him."

But the saying here reflects not the mind of Christ, but of Mt. He has transformed a question into a statement. When asked *εἰ ὀλίγοι οἱ σῳζόμενοι*; Christ replied that many would fail to enter through the door. The more pessimistic outlook appears to be characteristic of this evangelist.

(7) *Warning against Antinomian Teachers.*

Sayings of Christ originally general in their application are adapted here to the particular case of the teachers of false doctrine within the Christian community. See Introd. p. xiii.

15. *Sheep and Wolves.* Mt. only. For "prophet" = Christian teacher cf. v. 12, x. 41, xxiii. 34.

ἐν ἐνδύμασι προβάτων. The reference is perhaps not only to the figure of Christians as sheep, but also to the "hairy mantle" of the prophet: cf. Zech. xiii. 4. To all outward appearance, they are not only Christians, but accredited teachers.

16–20. *Trees and Fruit.* ‖ Lk. vi. 43–45 (Q sermon).

19. Appears to be an echo of iii. 10: cf. note on xii. 33 f.

21–23. *Profession and Practice.* ‖ Lk. vi. 46 (Q sermon), xiii. 25–27.

22. In the Lucan version the speakers are not Christian prophets, exorcists and wonder-workers, but those among whom the "householder" once lived and taught.

τῷ σῷ ὀνόματι. Instrumental dat. Cf. Jer. xiv. 14 f., Acts iii. 6, xix. 13.

23. τὴν ἀνομίαν. Agrees with LXX Ps. vi. 9 (Lk. has *ἀδικίας*). But it is noteworthy that Mt. speaks of "lawlessness" in xiii. 41 and xxiv. 12.

(8) *The Two Builders.*

24–27. ‖ Lk. vi. 47 f. Strack and Billerbeck quote similar rabbinic parables, where the contrast is between the man who has many good works and has learnt much Torah, and the man who has no good works though he has learnt much Torah. Comparison with the Christian version reveals a difference which is perhaps significant.

28. καὶ ἐγένετο ὅτε ἐτέλεσεν. The formula with which Mt. closes his five large collections of sayings: cf. xi. 1, xiii. 53, xix. 1, xxvi. 1.

29. He returns to Mk's narrative (i. 22) at the point at which he deserted it to insert the sermon.

The Works of the Christ

Mt. now proceeds to collect from his sources examples of the miracles that display the Messianic powers of Jesus. He selects nine, and, as the next section of the gospel is to consist of the charge to the Apostles, he divides the miracles into three groups, the first followed by the account of the would-be disciples, the second by the call of Matthew, and the third by the commissioning of the Twelve.

Disease, the Kingdom, and the Messiah.

Judaism at the time of Christ shared in the widespread belief that many forms of physical and mental ill (not all—cf. iv. 24, viii. 16, etc.) are due to the activity of "demons." Thus dumbness (ix. 33) and blindness (xii. 22), as well as epilepsy (xvii. 15) and insanity (viii. 28) are ascribed to demonic possession.

This conception is the result of the incorporation into Jewish thought of foreign elements, which have nevertheless been moulded more or less into conformity with its characteristic beliefs. The demonology of the books of Enoch and of Jubilees is particularly valuable for the light it throws upon the N.T. references. The demons are there explained as being the disembodied spirits of the giants who were the offspring of the fallen angels and the daughters of men (Josephus, on the other hand, accounts for them as "the spirits of the wicked, who enter into men that are alive," *B.J.* VII. 6. 3). They are subject to Satan, the chief of the spirits (Jub. x. 8 f.: cf. Mt. xii. 24–26), and have power to afflict men until the establishment of the Messianic Kingdom and the final overthrow of Satan (Jub. x. 8, xxiii. 29, 1 Enoch xvi. 1: cf. Lk. x. 17, 18, Mt. viii. 29, xii. 28). Their activities are viewed as a punishment for the wickedness of the race (Jub. x. 8). Thus, when disease is ascribed to demonic possession (cf. Jub. x. 12), we are not very far removed from that other explanation of disease, which has its roots in the O.T. itself, and was generally adopted by Rabbinic Judaism, viz. that it is the consequence of personal sin (cf. Mt. ix. 2, Jn v. 14, ix. 2, 1 Cor. xi. 30).

The cures that were wrought by Christ, whether in cases of "possession" or others, would not be regarded by those who witnessed or heard of them as implying powers beyond those which might be expected to attach to a great prophet or teacher. The casting out of demons was not an unknown phenomenon among the Jews—Josephus relates one such case which he had himself witnessed (*Ant.* VIII. 2. 5, and cf. Acts xix. 13), and according to the Rabbis every recovery from sickness was in a sense a miracle.

But for Jesus himself his cures and those wrought by his followers had a deep significance. They were the sign of the near approach of the Kingdom of God, the evidence that the rule of Satan was drawing to its close (cf. Mt. xii. 25 f. and the exultant *ἐθεώρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα* Lk. x. 18). These healings should be more than ordinary cures for those who had eyes to see the signs of the times, ears to hear the meaning of his message: they are the signs and pledges of that spiritual healing and deliverance which prophecy

connected with the Messianic age (xi. 4 f.). So he bids the cleansed leper go show himself to the priests *εἰς μαρτύριον αὐτοῖς*—would they read that testimony aright?: and sends back the enigmatic message to the Baptist, "Go your way and tell John the things which ye do hear and see." Cf. also xi. 20–27.

The theory that Jesus was unwilling to work cures, or at least that he endeavoured to conceal them, lest popular attention should be distracted from his preaching of the Kingdom, conflicts not only with the sayings referred to above, but with the obvious fact that he never hesitates to perform cures, however public the occasion. It is based of course upon the injunctions to secrecy which form a more or less stereotyped conclusion to Mk's account of the miracles of healing other than those of demonic possession. But not even the evangelist's explanation that they were not obeyed will make these injunctions fall into line with the rest of the evidence. They are best accounted for as having been carried over from the injunctions to silence which Mk records in the case of the demons. It is the casting out of demons that for Mk represents the characteristic work of Christ: the record of such cures is itself a gospel—the good news of Jesus who saves men from the powers of evil. But the demons must themselves have recognized their conqueror. So sure is he of this that he depicts them as only restrained from divulging the secret of the Messiahship by the Lord's own stern commands. The extension of the same command for secrecy to the other miracles of healing, since they also were Messianic signs, followed almost inevitably.

Luke agrees with Mk that the demons must have recognized the Christ, and even inserts references to demonic confessions when they are lacking in Mk's narrative. Mt., on the other hand, is unwilling to allow that the Christian creed should have been uttered by the lips of demons: if the blindness of Israel as a nation is due to sin, the unclean spirits cannot have been less blind. He therefore omits all such references save in one instance (viii. 29). (Bacon explains the omissions as due to a desire to lend no colour to the charge that Jesus was in league with the powers of evil.)

Mt. also dislikes—and here Lk. agrees with him—details in Mk's narrative which suggest that Christ's power was not immediately effective. Cf. his omission of Mk i. 23–28, vii. 31 f., viii. 22 f., his modification of Mk ix. 20–26 (xvii. 17 f.). For other changes due to similar presuppositions see notes on viii. 16, xii. 15, xiv. 21, xv. 38, xxi. 19.

(1) *Three Miracles of Healing.*

VIII. 1–4. *Leprosy.* ‖ Mk i. 40–45; Lk. v. 12–16. Mt. probably selected this miracle to head his list because the repulsive character of the disease carried with it not only moral stigma (it "was regarded as the punishment for the worst crimes," Abrahams, *Studies*, I. p. 109), but also ritual uncleanness. The leper could not enter a dwelling, and must give warning to all of his approach. Possibly the fact that Moses was also connected with the healing of a case of leprosy (Num. xii. 13 f.) was not without influence on Mt.'s choice. The suggestion that he selected it in order to illustrate Christ's attitude towards the Law (*v.* 4) appears unlikely.

1. An editorial introduction which conflicts with *v.* 4.

2. On the text of Mk here see Rawlinson, *Mark*, pp. 21 f., 256 f.

4. On the injunction see note introducing this section. Mt. omits the statement that the command was not obeyed (if that is what Mk intended to convey by *v.* 45).

δείξον τῷ ἱερεῖ. Lev. xiv. 2 f. There is no need to assume that the incident did not take place in Galilee.

εἰς μαρτύριον αὐτοῖς. See notes introducing the section and the miracle.

5–13. *Palsy.* ‖ Lk. vii. 1–10 (cf. Jn iv. 46–53). From Q, where it followed the sermon.

5. In Lk. the centurion does not come himself, but sends first "elders of the Jews," then "friends": Mt. has abbreviated.

9. καὶ γὰρ ἐγώ κ.τ.λ. "I know what it is both to receive orders and to give them." Does the centurion assume that Christ need only give orders to spiritual powers, or to a disciple?

11, 12. How little Mt. shared the Judaistic Christian outlook in regard to the Gentiles is shown by the fact that he goes out of his way to insert here a saying from Q, which as the context shows he interprets as referring to the future reception of the Gentiles, but which (if Lk.'s version is to be trusted; xiii. 28 f.) certainly did not demand that interpretation (cf. Ps. cvi. (cvii.) 1–3 LXX).

11. ἀνακλιθήσονται. The reference is to the Messianic Banquet, under which figure the blessings of the Age to Come are often portrayed.

12. οἱ δὲ υἱοὶ τῆς βασιλείας. Lk. *ὑμᾶς.* "Sons of" means "those belonging to, destined or fitted for": cf. xxiii. 15.

τὸ σκότος τὸ ἐξώτερον. Mt. only: cf. xxii. 13, xxv. 30, and 1 Enoch lxiii. 11 "And after that their countenance will be filled with darkness before that Son of Man, and they will be banished from his presence," xlvi. 6 "darkness will be their dwelling" (ed. Charles).

ἐκεῖ ἔσται κ.τ.λ. This phrase, found by Mt. in Q in this context, appears to have impressed him, for he introduces it in five other places: xiii. 42, 50, xxii. 13, xxiv. 51, xxv. 30. Cf. 1 Enoch cviii. 3 "they will cry and make lamentation in a place that is a waste wilderness" (ed. Charles).

13. ἐν τῇ ὥρᾳ ἐκείνῃ. Mt. only: cf. ix. 22, xv. 28, xvii. 18.

14, 15. *Fever.* || Mk i. 29–31; Lk. iv. 38, 39. Notice the different versions of the method employed in the cure.

16. || Mk. i. 32–34; Lk. iv. 40, 41.

ὀψίας δὲ γενομένης. But Mt. has omitted to explain that it was the Sabbath.

πολλούς...πάντας. Mk states that "all" were brought, "many" were healed: Mt. has reversed the adjectives. Notice also the addition of λόγῳ. See the note introducing section.

17. Mt. only. Is. liii. 4; an independent version of the Heb.

18. || Mk iv. 35; Lk. viii. 22.

Two Disciples.

19–22. From Q: cf. Lk. ix. 57–60. This section is intended as a preparation for, and in part as a contrast to, the call of Matthew.

19. εἷς γραμματεύς. "εἷς progressively ousted τις in popular speech," Moulton, *Proleg.* p. 97. γρ. Mt. only: he is a foil for Matthew the τελώνης. On διδάσκαλε here see xxvi. 25 note.

20. Clearly the incident belongs to a late stage in the ministry, when the period of wanderings has begun. On the use of the title "Son of Man" here, see note before xvi. 21.

21. Cf. 1 Kings xix. 20. A much more imperative duty than that of saying good-bye to his parents must first be discharged.

The Jew laid the greatest stress on the obligation to attend to the burial of the dead—even of strangers. The suggestion that the father was still alive, and that the son wished to postpone the life of discipleship until after his death, is an attempt to evade a difficulty. When Christ said that his call must rank before all earthly ties, he meant it to be taken literally.

22. "The dead" are probably "the spiritually dead": cf. R. Ḥiyya the Elder's explanation of Eccles. ix. 5 "the dead know not anything" —that the ungodly are meant, who are called dead even when they are alive. Of the many attempts which have been made to mitigate the harshness of the saying, perhaps the most attractive is that which suggests the mistranslation of an Aramaic original "Leave the dead to the burier of dead": Strack and Billerbeck, however, criticize adversely the attempted reconstruction (S. and B. I. p. 489; Abrahams, *Studies*, II. p. 183).

(2) *Three Miracles of Power.*

23–27. *The Storm.* || Mk iv. 36–41; Lk. viii. 23–25; cf. Jonah i. Mt. and Lk. both omit some details given by Mk, and both revise the narrative when it appears to present the disciples in too unfavourable a light. Thus they convert a reproach into an appeal by the omission of *οὐ μέλει σοι ὅτι*; while for Mk.'s *πῶς οὐκ ἔχετε πίστιν*; Mt. substitutes *ὀλιγόπιστοι*, Lk. *ποῦ ἡ πίστις ὑμῶν*;

26. ἐπετίμησεν. As he "rebukes" the demons, so he rebukes the elemental powers. Cf. 1 Enoch lx. 16 "the spirit of the sea is masculine and strong." For the spirit of the wind cf. Jub. ii. 2. Rabban Gamaliel is said to have stilled a storm by expostulating with God, explaining that he had done nothing to deserve death by drowning.

27. οἱ δὲ ἄνθρωποι. Probably Mt. means by this "men" in general (cf. xvi. 13), or the crew, and not the disciples (cf. Jonah i. 16).

28–34. *Demoniacs.* || Mk v. 1–20; Lk. viii. 26–39.

28. Γαδαρηνῶν. Mk, Lk. *Γερασηνῶν*. The well-known Gerasa of the Decapolis lay 30 miles S.E. of the lake. Mt. accordingly substitutes Gadara, which was but 6 miles from the lake. Schürer thinks that its *χώρα* may have extended to the coast. The v.l. *Γεργεσηνῶν* (in all three Gospels) is supported by Origen, who knew of a Gergesa that answered to the description.

δύο. This is not the only instance in which Mt. has duplicated those upon whom cures were wrought, cf. xx. 30. Apparently the duplication is not due simply to a desire to heighten the miraculous element, but is an attempt to compensate for the omission of a similar miracle elsewhere. Thus Mt. has omitted the demoniac of Mk i. 23 f.: here he speaks of two demoniacs, and assimilates their cry (*v.* 29) to that of the demoniac in Mk i. 24. Similarly the "two" blind men of xx. 30 may be accounted for (see notes on ix. 27 f. and xx. 29 f.) by the omission of the cure of a blind man recorded in Mk viii. 22 f.

29. πρὸ καιροῦ. Mt. only. The demons will not incur judgment "until the day when the great consummation of the great world be consummated over the watchers and the godless," 1 Enoch xvi. 1. See note introducing section.

30. ἀγέλη χοίρων πολλῶν. The population of the district was largely non-Jewish.

31, 32. The demons like to make their habitation in unclean places: on their love for water cf. xii. 43. The exorcist whom Josephus had seen would "set a little way off a cup or basin full of water," commanding "the demon as he went out of the man to overturn it, and thereby let the spectators know that he had left the man" (*Ant.* viii.

2. 5). If a rationalistic explanation of the incident is sought, it might be found in a sudden panic among the herd, caused by the demoniac.

IX. 1–8. *Forgiveness of Sin.* | Mk ii. 1–12: Lk. v. 17–26.

1. **εἰς τὴν ἰδίαν πόλιν.** Capernaum, cf. iv. 13. The phrase implies a residence there of at least twelve months.

2. Mt. omits to relate the device by which the paralytic was brought into Christ's presence.

ἀφίενταί σου αἱ ἁμαρτίαι. Cf. Jas. v. 14 f. and *Nedarim* 41 *a* "The sick man recovers not from his sickness until (God) has forgiven all his sins."

3–6[a]. These verses probably give us the Christian interpretation of the incident rather than an exact report either of what was thought or of what was said on this occasion. The narrative is "a vindication of the Church's great dogmatic claim to declare the forgiveness of sins in the name of Jesus" (Rawlinson, *Mark*, p. 24).

5. "Is it easier to make such a claim than to prove it?"

6. On the use of the title "Son of Man" here, see note before xvi. 21.

8. **τοῖς ἀνθρώποις.** Mt. rewrites Mk's "saying, We never saw it on this fashion." The verse can furnish no evidence either for or against the theory that "Son of Man" in *v.* 6 has been wrongly interpreted by Mk as a personal title, and in the original saying meant "Man." But, when combined with xvi. 13, it does throw light on the significance attached by Mt. to the title "Son of Man." It is not, in his eyes, a synonym for "the Christ, the Son of the living God." He deliberately introduces the title in xvi. 13, because for him "Son of Man" stands in sharp contrast to "Son of God." Peter is called blessed because he has identified "the Man" with "the Messiah." That is to say, when the term is used Mt. thinks primarily of Christ as the *Man*, not as *the* Man (of apocalyptic prophecy). We are here not very far removed from the use of the term in Ignatius: Ἰησοῦ Χριστῷ...τῷ υἱῷ ἀνθρώπου καὶ υἱῷ Θεοῦ (*Eph.* xx.). So, in this passage, it is assumed that the use of the term in itself carries no claim to ἐξουσία. The crowds are afraid and glorify God, not because Jesus claimed to be "the Man," but because such supernatural power is given to him. But Mt. writes *τοῖς ἀνθρώποις* and not *τῷ υἱῷ τοῦ ἀνθρώπου*, because he is thinking of the Christian community, to whom Jesus, invested with all authority in heaven and on earth, has given the power to forgive sins in his name.

The Call of Matthew.

9–17. || Mk ii. 13 f.; Lk. v. 27 f.

9. παράγων. By the lakeside, where the custom-house would be situated for taxing goods conveyed by boat.

Μαθθαῖον. If Mt. is making use of material connected with the name of the Apostle Matthew, he will naturally wish to record his call, and give a prominent position to that incident. Here he has substituted Matthew's name for that of "Levi, the son of Alphaeus." If this identification is correct, Matthew may have been the "Christian" name of Levi (cf. Mk iii. 16, 17).

10. ἐν τῇ οἰκίᾳ. Mk has *ἐν τῇ οἰκίᾳ αὐτοῦ*, which Lk. interprets as meaning Levi's house, Mt. (possibly) as Christ's. The latter interpretation is probably correct: see *καλέσαι v.* 13.

τελῶναι καὶ ἁμαρτωλοί. Cf. note on v. 46. Abrahams identifies the "sinners" with "persons of immoral life, men of proved dishonesty or followers of suspected and degrading occupations. The Rabbis would be chary of intercourse with such men at all times, but especially at meals. For the meal...was a service as well, consecrated by benedictions" (*Studies*, I. p. 55). The rabbinic rules forbid table-fellowship with the 'amē-ha-'arēṣ: cf. note on v. 3.

13. πορευθέντες...θυσίαν. Mt. only. "Go and learn (the meaning of a statement in Scripture)" is a phrase of the rabbinic schools. Mt. inserts the quotation from Hos. vi. 6 in xii. 7 again: his version is not that of the LXX. ἔλεος = ḥesed, "loving-kindness," cf. note on v. 7.

οὐ γὰρ ἦλθον καλέσαι κ.τ.λ. Probably not as Lk. interprets "to repentance," but "to the Marriage Supper": cf. *v.* 15.

"To deny the greatness and originality of Jesus in this connection, to deny that he opened a new chapter in men's attitude towards sin and sinners, is, I think, to beat the head against a wall" (Montefiore, *Syn. Gls.* p. 86).

14. In Mk the question is put, not by John's disciples (Mt.), nor by the Pharisees and Scribes (Lk.), but by some persons unidentified.

νηστεύομεν. During October and November "severe pietists fasted on Mondays and Thursdays if the rain failed" (Buchler, *J.T.S.* x. p. 268)—later, the Monday and Thursday fasts became regular (Lk. xviii. 12 (?); Didache viii). The reference appears to be to some such private and additional fast.

15. The form of the metaphor raises some doubt as to the genuineness of the saying: see note on xxii. 2. But if 15^{b}, which identifies the bridegroom with Christ, is regarded as a Christian comment, the difficulty largely vanishes. God is about to espouse Israel; the invitation

to the marriage feast has gone forth; why should they fast? See note on xi. 18, 19.

οἱ υἱοὶ τ. νυμφῶνος, i.e. the wedding guests.

16, 17. As they stand, these verses represent the comment of Gentile Christianity upon the Jewish system. If they are authentic sayings of Christ, they must have been spoken in some other connection.

16. αἴρει γάρ κ.τ.λ. "For its patch tears away from the garment." *τὸ πλήρωμα*, "that which fills up," probably represents an Aramaic word for "patch" from a root meaning "to fill."

(3) *Three Miracles of Restoration.*

18–26. *Life.* || Mk v. 21–43; Lk. viii. 40–56.

18. ἄρχων. A word of wide meaning, which here represents Mk's *ἀρχισυνάγωγος* "superintendent of the synagogue services." For *εἷς* cf. viii. 19.

ἄρτι ἐτελεύτησεν. In the place of Mk's *ἐσχάτως ἔχει*, as Mt. is about to abbreviate the narrative, and to omit the message of her death.

20. τοῦ κρασπέδου. Cf. xxiii. 5.

22. Notice the omission of Christ's question and the disciples' retort.

23. τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον. Mt. inserts the reference to the flute-players, who with the wailers formed an indispensable feature of even the poorest Jewish funeral.

25. ἠγέρθη. The word has a double meaning like *καθεύδει* in *v.* 24.

26. This takes the place of the injunction to silence in Mk.

27–31. *Sight.* Mk twice relates the cure of a blind man; viii. 22 f. (omitted by Mt. in its context), and x. 46 f. Mt.'s narrative contains points of contact with both of these incidents, and is perhaps "another telescoping of two Marcan miracles into one." See note on viii. 28, and Streeter, *Four Gospels*, p. 170. If this theory is correct, these verses are an anticipation of xx. 29 f.

27. ἐλέησον ἡμᾶς κ.τ.λ. Cf. Mk x. 47, 48. **υἱὲ Δαυείδ**, apart from Mk x. 47 f., and the Lucan parallel, is peculiar to Mt. (xv. 22, xxi. 9, 15; cf. i. 1, xii. 23).

29. ἥψατο κ.τ.λ. Cf. Mk viii. 23 f.

30. καὶ ἐνεβριμήθη κ.τ.λ. For the verb cf. Mk i. 43, xiv. 5; Jn xi. 33, 38. In the LXX it retains its proper meaning: "to fume with anger," "express violent displeasure." Some such sense suits Mk. xiv. 5, and *may* be indicated for Mk i. 43 (cf. the "Western" reading *ὀργισθείς* for *σπλαγχνισθείς* in *v.* 41). The latter passage is probably responsible for its use here (possibly the v.l. *ἐνεβριμήσατο* should be read); and Mt. may have intended it to mean "to charge vehemently."

The passages in the Fourth Gospel seem to require the sense "to be deeply moved."

32–33. *Speech.* The cure of the dumb demoniac may be an abbreviated version of Mk vii. 32 f.; it would appear to have been assimilated to the Q miracle of Lk. xi. 14 f. = Mt. xii. 22 f. Scribes carried this a step further by the addition of *v.* 34, which should be omitted with D 𝔏 vt.^{ak} 𝔖 vt.^{s}.

The Mission of the Twelve and their Instructions

There is no ground for supposing that the evangelists are mistaken when they represent Christ as sending out his disciples on mission tours. It may well be, as Mk seems to suggest, that Herod's attention was first drawn to the new movement as a result of such activities.

But the reason why at an early date collections of Christ's instructions to his "apostles" found a place in the earliest Gospel writings was because they were felt to apply also to the apostolic Church.

Out of such collections Mt. has built up this section of his gospel, because he is writing for a missionary community; one that believes that it has been commissioned to undertake the same task, though in a wider field; to carry it out as much as possible in conformity with the same instructions; to proclaim the same good news, invested with the same supernatural powers. And if in so doing its members are called upon to suffer misunderstanding, persecution, martyrdom, that also Christ had foretold, and their reward.

(1) *Introduction.*

36. Borrowed from Mk vi. 34 (Feeding of the multitude).

ἐσκυλμένοι καὶ ἐριμμένοι. Mt. only. "Harassed and prostrate." σκύλλειν, meaning originally "to flay," in the N.T. means "to trouble" or "harass": here the metaphor is perhaps that of sheep worried by dogs. ἐριμμένοι depicts their helplessness, like that of sheep which have been cast and cannot rise.

37, 38. From the Q mission charge; cf. Lk. x. 2. The saying suggests that Christ sent out missions on more than one occasion, and employed others beside the Twelve.

X. 1. From Mk vi. 7. Mt. does not state that they were sent δύο δύο, but nevertheless arranges their names in pairs: cf. Lk. x. 1. It appears to have been the normal custom in the early Church for the missionaries to work in couples: Acts viii. 14, xi. 25, xiii. 2, xv. 22, 39, 40, etc. "*Solitary* travelling, especially at night, was altogether antipathetic to Jewish feeling" (Abrahams, *Studies*, I. p. 113).

(2) *The List of Apostles.*

2. Mt. has omitted to record the choice of the Twelve, but he now inserts the list of names from Mk's account of that event, iii. 16 f. (Lk. vi. 14 f.).

τῶν δὲ δώδεκα ἀποστόλων. The personal disciples of Christ did not enjoy their special eminence in the early Church as "apostles," but as "the Twelve," and the latter is the term by which they were at first distinguished. The term "apostle," on the other hand, was in the first instance used to describe Christian missionaries of some standing. The fact that later the title was applied also to the Twelve, and ultimately was restricted to the Twelve and S. Paul, seems to be connected with the latter's claim to be not only an apostle but on an equality with the original disciples of Christ. Once used of the Twelve, it was inevitable that the term should be associated with their mission during Christ's lifetime. While Mk is content to describe them as appointed by Christ *ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν*, Mt. speaks of "the twelve apostles," and Lk. even ascribes the use of the title to Christ himself (the corresponding clause in the text of Mk is an intrusion from Lk.).

πρῶτος. Mt. only: though he does not here seem to claim for Peter more than generally was accorded him.

3. ὁ τελώνης. Mt. only: a reference back to ix. 9.

Θαδδαῖος. This is the reading of Mk: *Λεββαῖος* should be read here with D 122 𝔏 vt.^{k} *codd. ap.* Aug. Orig.^{lat} (D but not k also reads *Λεββ.* in Mk). The late text combined the two readings in Mt., hence we find in A.V. "Lebbæus, whose surname was Thaddæus." Another set of variant readings is due to the fact that Lk. gives the name of the disciple as *Ἰούδαν Ἰακώβου* (vi. 16; Acts i. 13; cf. Jn xiv. 22). By the time the gospels were written, not only were some of the Twelve no more than names, but there were divergent traditions as to their names. Lk.'s change of order here is probably due to the desire to bring together the two named Judas.

4. ὁ Καναναῖος. Lk. *τὸν καλούμενον ζηλωτήν* (Acts i. 13 Σ. *ὁ ζηλωτής*). *Καν.* is evidently to be connected with קִנְאָה "to be zealous." But although the termination *-αῖος* suggests membership of a sect or party (cf. *Φαρισαῖος*), and Josephus gives "the Zealots" as the chosen title of the followers of John of Gischala in A.D. 66, there is no evidence for the existence of any "Zealot" party before that date. It is probable therefore that Simon's title belonged to him as one who manifested religious zeal, "as in the N.T. (e.g. Acts xxii. 3), in the Greek Apocrypha (e.g. 2 Macc. iv. 2), and in Josephus in passages earlier

than the rise of John of Gischala (e.g. *Ant.* xii. 6)" (Jackson and Lake, *Beginnings*, i. p. 425).

ὁ Ἰσκαριώτης. Probably Ἰ. Ἰσκαριώθ (Mk iii. 19, etc.) was the original form = איש קריות "man of Kerioth"; cf. Dalman, *Words*, p. 51 f.

(3) *The Charge.*

Mt. found a charge to missionaries both in Mk and Q. While Lk. preserves them separately, one (from Mk) as a charge to the Twelve (ix. 1 f.), the other (from Q) as a charge to the Seventy (x. 2 f.), Mt. combines them. He also adds material drawn from other contexts and sources. Streeter suggests that "Mt. x. 5—8, 23, with the possible additions of x. 24, 25, 41, represent a short Judaistic charge which Mt. has conflated with the versions given by Mk and Q" (*Four Gospels*, p. 254 f.)

5, 6. *The Mission Field.* Mt. only: drawn no doubt from his Judaistic Christian source. The suggestion that it stood in Q and was omitted by Lk. is very unlikely in view of the fact that Lk. seems to associate the Q charge with the Gentile mission (while the Twelve represent the 12 tribes of Israel, the Seventy represent the 70 nations of the earth). How Mt. managed to reconcile the saying with his universalist outlook is explained by xxviii. 19—the restriction applied only to the period before the Resurrection.

7, 8. *Message and Ministry.* Based on Q charge: the Marcan only refers to a ministry of healing (exorcism), but cf. Mk iii. 14, vi. 12. Mt. inserts the references to raising the dead and cleansing the lepers. The primitive Church certainly did not believe that the *χαρίσματα ἰαμάτων* and *ἐνεργήματα δυνάμεων* were confined to Christ's lifetime; cf. Acts and 1 Cor. xii. 9 f. The apostolic miracles continued to be regarded as *σημεῖα*: Ro. xv. 19, etc.; cf. note before viii. 1.

δωρεάν κ.τ.λ. Mt. only. Didache xi. 6 is significant: "Let the apostle receive nothing but bread...if he ask money, he is a false prophet."

9–15. *Equipment and Methods.* From the charges in Mk and Q.

9–11. Thus the message of the near approach of the Kingdom is given dramatic expression. The disciples must appear in the towns and villages of Galilee as men bearing news of such immediate urgency that they have had no time to provide themselves with the ordinary necessities of travel. They cannot even stop to return the greeting of other wayfarers (Lk. x. 4), still less find leisure for friendly visits on arriving at their destination.

That some attempt was made to carry out these rules in later times may perhaps be inferred from Mk's version, where the halting con-

struction suggests that Mk (or an editor) has thought it necessary to amend the regulations forbidding staff and (spare?) sandals. Paul knew that it was by the Lord's ordinance that an apostle could claim to be maintained by those to whom he preached (1 Cor. ix. 14).

12, 13. Lk. gives the salutation: "Peace be to this house" (x. 5). But the "peace" thus invoked would only rest upon the household if it proved worthy.

14, 15. **ἐκτινάξατε κ.τ.λ.** As the traveller returning to Palestine from Gentile lands would seek to remove all dust from his sandals and clothing, lest it should convey pollution.

16–39. *The Price to be paid.* If this section of the charge gives a very false picture of the circumstances in which the Twelve first engaged upon their mission, it is a very moving piece of evidence as to the circumstances under which the community must be obedient to the great commission of the Risen Christ.

16–23. (*a*) *Persecution.*

16. **ἰδοὺ ἐγὼ ἀποστέλλω...λύκων.** From the Q charge. In view of the fact that Lk. represents this as a charge to the Seventy, it is perhaps significant that we should find, in a Rabbinic source, a comparison of Israel among the nations to a sheep among seventy wolves (S. and B. I. p. 574).

γίνεσθε κ.τ.λ. Mt. only. There is again a curious parallel in Midr. Cant. ii. 14 "God said of the Israelites: with me are they guileless (תמימים) as doves, but among the nations of the world are they prudent as serpents." (See Gen. iii. 1, where ערום appears in LXX as *φρόνιμος*, and Cant. v. 2, vi. 8 (9) where Symm. translates תמתי by *ἡ ἀκεραία μου*.) Both parts of the saying therefore seem to contemplate the Gentile mission.

17–22. From Mk's Apocalypse (xiii), on which see note before xxiv. 1.

17, 18. The "sanhedrin" referred to here is the local Beth Din, or court of justice. For flogging in the synagogue cf. 2 Cor. xi. 24 "of the Jews five times received I forty stripes save one." The "governors" are Roman officials, such as Gallio the proconsul, or Felix and Festus the procurators: while *βασιλεῖς* will describe the Herodian princes as well as Emperors such as Nero.

εἰς μαρτύριον αὐτοῖς. Their presence there is a testimony to another King and another Judgment. **καὶ τοῖς ἔθνεσιν** represents the *καὶ εἰς πάντα τὰ ἔθνη* of the next clause in Mk (but see Burkitt, *Christian Beginnings*, p. 145 f.).

19, 20. This promise of a Divine Advocate at their trial was preserved in Q as well as in Mk's Apocalypse (cf. Lk. xii. 11, 12), and is no doubt the source of the Johannine doctrine of the Paraclete. The phrase

"the Spirit of your Father" is unique in N.T. (Mk, Lk. "the holy Spirit").

21. Anticipations of strife among relations and friends form a regular feature of Jewish apocalyptic expectations, as one of the signs which will usher in the End. When Mt. wrote these words had been terribly fulfilled. It was on information furnished by those first arrested at Rome that "an immense multitude was convicted, not so much of the crime of firing the city, as of hatred of mankind" (Tacitus, *Ann.* xv. 44). The last clause furnishes a strange commentary on the following verse.

23. Mt. only. According to Schweitzer (*Quest.* p. 357), the words clearly imply that Christ expected the close of the present world-order before the apostles had "completed a hasty journey through the cities of Israel to announce it." He ignores the fact that the section is a compilation, and that this verse speaks of persecution of a character such as could not be anticipated at the time of the mission of the Twelve. It is more probable that we should connect the verse with *vv.* 5, 6, as the Judaistic Christian explanation of the prohibition there recorded. "It is not that Gentiles cannot or ought not to be saved, but the time will not be long enough to preach to all" (Streeter, *Four Gospels*, p. 255). Mt. however cannot have interpreted it in that sense. The context suggests that he understood it to mean that the Son of Man would appear before persecution became so universal that the Christian missionary would have no refuge left for him: cf. xxiii. 34.

24–33. (*b*) *Threats and Reviling.*

24, 25a. A similar saying is given a different application in Lk. vi. 40. Cf. also Jn xiii. 16, xv. 20.

25b. Mt. only: cf. xii. 22 f. No satisfactory explanation of the meaning or derivation of the term of abuse has as yet been found. Both Mk (iii. 22) and Q (Lk. xi. 15) seem to suggest that Beelzebul was a current title of Satan "the prince of the demons," but it nowhere occurs in Jewish literature. (A full discussion will be found in S. and B. I. p. 631 f.) The reading "Beelzebub" is due to 2 Kings i. 2 f. (Symm., but not LXX, *Βεελζεβούβ*), and passed into the English Bible from the Vulgate.

26–33. Mt. inserts here a block of Q (cf. Lk. xii. 2–9).

26. This saying, preserved also by Mk (iv. 22 = Lk. viii. 17) has been applied somewhat differently by all three evangelists. In Lk. xii. 2 it is a warning that "truth will out." Mk applies it to the parables of Christ, the secret meaning of which is one day to be divulged by the disciples. In Mt. it introduces an exhortation to the apostles to make known to all men the mystery of the Gospel.

27. Either Mt. or Lk. has given a new turn to the saying.

28. With this fear of God "who is able to save and to destroy" (Jas. iv. 12) is to be combined the certainty of the Father's love and care (*v.* 29 f.).

32. ὁμολογήσει ἐν. A literal rendering of an Aramaic construction. As this occurs also in Lk. we have clear evidence that they are both using here the same Greek translation.

33. The Marcan form of this saying (viii. 38 = Lk. ix. 26) is represented by xvi. 27.

34–39. (*c*) *Disruption of Homes.* 34–36 = Lk. xii. 51–53; 37, 38 = Lk. xiv. 26, 27.

34. He was not, as some supposed, an Elijah, who would "turn the heart of the fathers to the children, and the heart of the children to their fathers": on the contrary, he came to bring about that discord which was recognized as a sign of "the great and terrible day of the Lord" (cf. note on *v.* 21; xvi. 14, xvii. 11; Mal. iv. 6).

37. Lk. reads *οὐ μισεῖ* for *ὁ φιλῶν ὑπὲρ ἐμέ*, and *οὐ δύναται εἶναί μου μαθητής* for *οὐκ ἔστιν μου ἄξιος* here and *v.* 38.

38. καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ. The sight of condemned criminals bearing their own crosses to the place of execution was a sufficiently common spectacle under the Roman administration of Judaea to explain the use of the figure here: it does not necessarily imply either that Jesus anticipated for himself this particular form of death or that the saying can only have taken this shape after the crucifixion. That Jesus went up to Jerusalem prepared to give his life for others appears to be certain: it is not difficult to believe that he told his disciples that they must follow him along the same road. The Marcan version of this and the following saying (viii. 34 f.) is given xvi. 24 f. Cf. also Lk. xvii. 33.

40–42. *The Reception of Missionaries.*

40. A well-known saying of Christ, preserved not only in the Q charge, but in Mk ix. 37, and Jn xiii. 20. Mt. seems to have rewritten the Q saying under the influence of Mk's version.

41 f. Mt. only; but see previous note. The Gospel was carried throughout the Empire not only by the regular missionaries, "apostles," but by other Christians as they went to and fro on journeys connected with their various occupations. To all such travellers the local Christians should extend hospitality. Inns were few, and had a bad reputation. Next in rank to the apostles in the Christian communities came the prophets (cf. 1 Cor. xii. 28; Eph. ii. 20, etc.). Though false-prophets are now a danger, and must be avoided (vii. 15 f.), he who welcomes a prophet *as* (*εἰς ὄνομα* = לְשֵׁם) a prophet will receive the same

reward as his guest in the coming Kingdom. The *δίκαιοι* are the mature Christians (cf. v. 20, etc.), the *μικροί* "babes in Christ" (cf. note before xviii. 1).

XI. 1. For the formula see note on vii. 28.

Christ and His Critics

Mt. here collects material to throw light upon the problem of Jewish unbelief.

2–30. (1) The Ministry Interpreted by Christ.

2–6. (*a*) *His Own Person and Works.* ‖ Lk. vii. 18–23.

2. ἐν τῷ δεσμωτηρίῳ. Mt. only: but a natural inference from the Marcan tradition that Christ's ministry began "after that John was delivered up." At the same time difficulties present themselves. If Herod had imprisoned John because he feared his influence over the people, would he have allowed his disciples access to him? Is Mk i. 14 to be relied upon, or does it depend upon the supposition that the Forerunner's ministry must have ended before Christ's began?

3. See note on iii. 11, 12. Later tradition assumed that John would have recognized Jesus as Messiah from the Baptism (Jn i. 33, cf. Mt. iii. 14), but there is nothing in Mk or Q to suggest this. The message may mark the beginning of faith, not of doubt.

5. See introductory note to viii. 1 f. The events now taking place are those connected by Isaiah (lxi. 1 f.) with the Lord's Christ. For freedom from disease and death as features of the Messianic kingdom, cf. Jub. xxiii. 29 f.; 4 Ezra vii. 121, viii. 52, etc. Mt., when he substitutes *ἐν πνεύματι θεοῦ* for *ἐν δακτύλῳ θ.* in xii. 28, is referring back to this passage: the miracles are evidence, not that Jesus has entered into an unholy alliance with the powers of evil, but that "the Spirit of the Lord is upon" his anointed.

6. καὶ μακάριος κ.τ.λ. It would not be easy to recognize in Jesus of Nazareth the Coming One as described by John. Cf. xxvi. 31.

7–16. (*b*) *The Baptist.* 7–11 = Lk. vii. 24–28; 12, 13 = Lk. xvi. 16.

10. This quotation from Mal. iii. 1 occurs also in Mk i. 2. There are minor variations among the evangelists, but all three agree against the LXX, which reads *ἰδοὺ (ἐγὼ) ἐξαποστέλλω τὸν ἄγγελόν μου, καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου* **μου**, and against the Heb.: "Behold, I send my messenger, and he shall prepare the way before *me*." That is to say, both Mk and Q are using a Christian version of the prophecy. Probably this verse in Q is an interpretative gloss. According to Mk (ix. 11) it had not occurred to the disciples, at a much later stage in the ministry, to identify John with the promised Elijah; *v.* 14 below is further evidence of the tendency to antedate this identification.

11. **ἐν γεννητοῖς γυναικῶν** stands in contrast with **ἐν τῇ βασιλείᾳ τῶν οὐρανῶν**: in the original saying the point was probably the contrast between the present world-order and the Age to Come, when "this mortal shall have put on immortality."

But as the saying stands the Kingdom is depicted as present, and the contrast would seem to be between Judaism and Christianity, between those born of women and those reborn of water and the Spirit.

12, 13. A detached saying, which occurs in Lk. xvi. 16 in the form *ὁ νόμος καὶ οἱ προφῆται μέχρι Ἰωάνου· ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται.* Lk.'s version of the second half is clearly a secondary one, with all obscurities removed: "the Law and the Prophets are followed by the Gospel, which is being eagerly welcomed—men are forcing their way into the Kingdom" (M.M. *Vocab.* s.v.). In Mt. *βιάζεται* must be passive: "the Kingdom of Heaven suffers violence, and men of violence make it their spoil." Of the many interpretations which have been suggested, the one with most support from Jewish sources is that which finds here a reference to the "men of violence" who preached revolt from Rome as the only means of securing the Divine assistance (Josephus, *Ant.* xviii. 1). Such attempts to compel the coming of the Kingdom and to hasten the End, the time of which is determined by God, are condemned by the later Rabbis: among four generations who are denounced for this offence are "those in the days of Dinai" (i.e. Eleazar b. Dinai, the insurrectionary leader mentioned by Josephus, *B. J.* ii. 12. 4, *Ant.* xx. 6. 1), and those in the days of Ben Kozeba (Bar Cochba, the leader of the final revolt against Rome). See S. and B. i. p. 599. (For exx. of the *conative* force of the present tense, required by this interpretation, see Jn x. 32; Ro. ii. 4; 1 Cor. vii. 28; Gal. v. 4, vi. 12: the revolutionaries are *trying* to compel the coming of the Kingdom, and to make it their spoil.)

Josephus connects the beginning of this spirit of revolt with the census of A.D. 6, as the Gospel saying with the days of the Baptist. It should be noticed that if this interpretation is the correct one, the Synoptic tradition that John's message was concerned with the coming of the Kingdom receives incidental support, and further light is thrown upon Herod's action as related by Josephus (see note on iii. 6)—for a connection is suggested between John's preaching and the insurrectionary movement. (Mt. may have interpreted the saying of Jewish persecution of the Church.)

13. Here perhaps Lk.'s version is the more original. Mt. shrinks from suggesting that the Law in some sense ceased with John. He

accordingly introduces his favourite theme: it is because fulfilment has begun that *prophecy* then ceased. Since this applies more correctly to the prophets than to the Law, he changes the order of the words to the unusual *οἱ προφῆται καὶ ὁ νόμος*.

But it is difficult to determine the original meaning of the words. Do they refer to a neglect of the teaching of the Law and the Prophets which dates from John, not of course due to him but to those who preached revolt?

14, 15. Added by Mt. to explain the preceding: see note on *v.* 10.

16–19. (*c*) *The Jewish People.* ‖ Lk. vii. 31–35.

18, 19. The difference in the lives of Jesus and of John reflected a difference in their teaching, not so much of message as of emphasis. John was the prophet of the purging fire of judgment; and he lived the part. Jesus was the messenger of glad news; he came to bring the invitation to the wedding banquet; "the sons of the bridechamber" do not fast. See note on ix. 15.

19. On the use of the title "Son of Man" here, see note before xvi. 21.

ἀπὸ τῶν ἔργων αὐτῆς. The v.l. *τέκνων* for *ἔργων* suggests assimilation to the text of Lk. but the evidence is so weighty (B^{3}CDω 𝔎 𝔏 vt.) that it is perhaps the true reading (*ἔργων* after *ἐδικαιώθη* would be an easy scribal slip). **ἐδικαιώθη** is a "timeless" aorist. *ἀπό* = *ὑπό*: cf. Is. xlv. 25 *ἀπὸ Κυρίου δικαιωθήσονται*. The accusations brought against the Baptist and Christ are brought against the Divine wisdom, whose messengers they are. But she is pronounced guiltless by her true children (*or* by her works).

20–24. (*d*) *The Impenitent Cities.* In Lk. (x. 13–15) these verses occur in the Q charge, where they illustrate the saying that it will be more tolerable for Sodom than for the city that rejects the apostles. Chorazin, only mentioned in this passage in the Bible, is probably to be identified with Ḥerazeh, a town about two miles N.N.W. of Tell Ḥum. It would be within easy reach of Capernaum, whether we identify that city with Tell Ḥum, or with Khân Minyeh, 2½ miles farther S. Bethsaida (Mk vi. 45, viii. 22; Lk. ix. 10; Jn i. 44), the modern el Tell, lies at the extreme N. end of the lake where the Jordan runs into it, and on the E. of the river.

23. μὴ ἕως οὐρανοῦ κ.τ.λ. Christ adapts the words in which Isaiah rebukes the pride of Babylon (Is. xiv. 13 f.).

25–27. (*e*) *The Wise and the Simple.* This section is found in Lk. (x. 21, 22) in the same context as the preceding. Lk. makes the note of time refer to the return of the (70) apostles.

25. ἐξομολογοῦμαί σοι κ.τ.λ. The vb. occurs frequently in the LXX

in the sense of giving thanks. *πάτερ*=Abba: see on vi. 9. *ὁ κύριος τοῦ οὐρανοῦ καὶ τῆς γῆς* is found in To. vii. 17.

ὅτι ἔκρυψας ταῦτα κ.τ.λ. If we are justified in assuming that these words belong to the return of the apostles from some mission, then *ταῦτα* will refer to the tidings of the advent of the Kingdom, a message that came not in word only but *ἐν δυνάμει* (cf. *v.* 21 f.: it should be remembered that *v.* 20 is an editorial addition). The learned have not listened or discerned, but simple folk have believed the good news and interpreted the signs of the time; and in both results Christ sees the working of the Father's will. With the first half of the sentence cf. Is. xxix. 14 *ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν κρύψω*, and Paul's application of the passage to the apostolic *κήρυγμα* 1 Cor. i. 19 f. With the latter half of the sentence cf. xvi. 17 *σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς.*

27. πάντα μοι παρεδόθη. *πάντα* is probably best explained as referring to "the secrets of the Kingdom," the revelation not only of its near approach, of its character and constitution, but also of the part that he must play in the great crisis (cf. xiii. 11, xvi. 17 and Jn vii. 16). The vb. in this context would suggest such an interpretation, though there is no necessity to find here, as does Wellhausen, a contrast drawn between the *παράδοσις* of Jesus and that of the Pharisees (*Matt.* p. 55): Christ was not always a controversialist. In this setting *πάντα* cannot mean "all authority" (xxviii. 18). Burkitt's explanation (*J.T.S.* Jan. 1911), "all my experiences—success and failure—come to me from my heavenly Father," is not the most natural interpretation of the saying, as it stands.

καὶ οὐδεὶς ἐπιγινώσκει κ.τ.λ. Mt.'s *ἐπιγινώσκει* is equivalent to Lk.'s *γινώσκει τίς ἐστιν*, for "to perceive who a particular person is may fitly be expressed by *ἐπιγινώσκειν*" (J. A. Robinson, *Ephes.* p. 249).

Men do not recognize who it is that is in their midst (cf. xvii. 12 of Elijah, and xvi. 17); that is a secret that Jesus shares with the Father. And when God speaks and works in the Gospel message and the Gospel signs, only Jesus and his disciples recognize the Father's voice and hand: others talk of Beelzebul.

No doubt the passage in its present form, with its balanced clauses, is something more than a literal rendering into Greek of the words uttered by Christ; e.g., the use of the terms "the Father—the Son" receives but scanty support from the Synoptic Gospels (Mk xiii. 32). Nevertheless, the words suit the occasion with which they are associated in the Christian tradition—the rejection of the message of Christ. The suspicion with which they have been viewed is largely due to the assumption that, in the form in which they have been preserved, they

are concerned with the doctrine of the eternal relationships of the Father and the Son. Thus Harnack (*Sayings*, p. 272 f.), on the evidence of some early quotations of the passage in which the aor. ἔγνω is read in place of the present, argues that this was the original text of Lk. and so of Q; "nothing is said of a relationship of the Son to the Father that is ever abiding" (see, however, Dom Chapman's criticism in *J.T.S.* July 1909). He rejects also the clause "καὶ οὐδεὶς γινώσκει τίς ἐστιν ὁ υἱὸς εἰ μὴ ὁ πατήρ" from the text of Lk.; either Mt. or a later editor added the clause in the first gospel—but the Q saying referred only to Christ's knowledge of God (similarly Wellhausen; the clause is lacking in 𝔏 vt.[a], and the two clauses are sometimes reversed in quotations). But Burkitt's interpretation of the words, followed above, makes it a matter of indifference whether we read ἐπιγινώσκει, ἔγνω τίς ἐστιν, or γινώσκει τίς ἐστιν. "In any case the meaning is much the same: it is a question of *recognition*,—not of knowing a person's inner nature, but of recognizing him when he is in sight." (The patristic habit of inexact quotation is so familiar that the variation in the order of the clauses does not afford much support to the omission of the clause in 𝔏 vt.[a]. The passage naturally lends itself to misquotation, as anyone can test for himself.)

28–30. (*f*) *The Invitation of the Divine Wisdom.* Mt. only. It is improbable that this section was originally connected with the preceding, and was omitted by Lk. Mt. inserted it here because of the reference to "Wisdom" in *v.* 19, and to the "wise" in *v.* 25. The superficial resemblance between the opening words of *v.* 25 and Ecclus. li. 1 may have been a contributory cause. The passage is evidently based upon Ecclus. li. 23 f. in which Jesus Ben-Sirach issues his invitation to those unlearned in the Divine Wisdom to attend his school of instruction. It should be noticed that the Epistle of James (which may surely be regarded as a monument of Jewish Christianity) is much influenced by the Wisdom literature and is clearly indebted to Ecclus. The lyrical form of the passage, and the difficulty of believing that the meekness and lowliness of Christ would allow him so to describe himself, suggest that we have here a Christian adaptation of Ben-Sirach's words, in which the glorified Christ is identified with the Wisdom of God (cf. note on xxiii. 34).

28. δεῦτε πρός με κ.τ.λ. Ecclus. li. 23 ἐγγίσατε πρὸς μέ, ἀπαίδευτοι.

οἱ κοπιῶντες: Ecclus. li. 27 ὀλίγον ἐκοπίασα.

πεφορτισμένοι: the parallel here is in the *Heb.* text, not the LXX; Ecclus. li. 26 "her burden let your soul bear."

ἀναπαύσω ὑμᾶς: Ecclus. li. 27 εὗρον ἐμαυτῷ πολλὴν ἀνάπαυσιν.

29. ἄρατε τὸν ζυγόν μου κ.τ.λ. Ecclus. li. 26 τὸν τράχηλον ὑμῶν

ὑπόθετε ὑπὸ ζυγόν. μάθετε ἀπ' ἐμοῦ: Ecclus. li. 23 αὐλίσθητε ἐν οἴκῳ παιδείας. ὅτι πραΰς εἰμι: meekness, the characteristic of Moses, was also recognized in Christian tradition as a characteristic of Christ (2 Cor. x. 1). Its use here may best be illustrated by the familiar contrast drawn between the two great teachers of the law, Hillel and Shammai—the meekness of the one and the irritability and harshness of the other. (ὅτι should not be translated "that.") εὑρήσετε κ.τ.λ.: cf. Jer. vi. 16 (Heb.) and Ecclus. li. 27.

30. Ecclus. li. 26 (Heb.) "Bring your necks under her yoke, and her burden let your soul bear." In the Christian version a contrast is probably intended between the "kindness" and lightness of Christ's demands and the heavy burden of the Pharisaic tradition (cf. xxiii. 4).

XII. 1–50. (2) The Ministry as seen by the Pharisees.

1–21. (*a*) *The Sabbath Controversy.* || Mk ii. 23–iii. 6; Lk. vi. 1–11.

2. "It would seem that Jesus differed fundamentally from the Pharisees in that he asserted a general right to abrogate the Sabbath law for man's ordinary convenience, while the Pharisees limited the licence to cases of danger to life." Normally, food for the Sabbath must be provided and prepared on the Friday (Abrahams, *Studies*, I. p. 128 f.).

3. 1 Sam. xxi. 1–6. The illustration seems to imply that the disciples really were suffering from hunger, and under stress of circumstances broke the Sabbath law. But for both Mt. and Lk. the point of the appeal lies in the fact that the speaker is David's greater Heir.

5–7. According to Mk, Christ proceeds to lay down the principle that "the Sabbath was made for man, not man for the Sabbath." Lk. and Mt. both omit this, because from their point of view the question concerns the authority of Jesus. Moreover, the Christian community to which Mt. belonged (at any rate, the Jewish section of it) did not regard the Sabbath law as abrogated: see note on xxiv. 20. But Mt. is quite clear that Messiah is lord of the Sabbath: if David may infringe the law, how much more the Son of David. He therefore adds another illustration on the same lines: if the priests may formally "profane" the Sabbath in the service of the Temple, how much more the disciples in the service of the Greater than the Temple, when they make that offering of ḥesed, loving-kindness, which is more acceptable than sacrifices. It is obvious that the argument does not fit the context; the disciples were not ministering to Christ's needs. Has Mt. in mind the common meals of the Church,

which afforded a special opportunity for Christian charity (Acts vi. 1 f.; 1 Cor. xi. 20 f.), and the preparation of which may have entailed a formal breach of the Sabbath law? It is noteworthy that on both occasions when Mt. introduces the quotation from Hosea, it is in connection with "eating," and it would be possible to find a similar reference in ix. 13; at "the Lord's Supper" the Jewish Christian must eat with the uncircumcized (cf. Gal. ii. 11, 12, Acts xi. 3). In 1 Cor. x. 19 Paul brings the Jewish *θυσίαι* into connection with the Lord's Supper. It was to this passage of Hosea that R. Johanan b. Zakkai appealed as evidence that after the destruction of Jerusalem "there still remained a means of propitiation equal to the sacrifices, ...the rendering of loving-kindnesses" (Abrahams, *Studies*, II. p. 197). His Christian fellow-countrymen and contemporaries seem to have applied the text to their own circumstances.

8. Wellhausen's conclusion, that the saying in its Marcan context shows that the Aramaic phrase translated by *ὁ υἱὸς τοῦ ἀνθρώπου* was not the personal title but meant "man," has been widely accepted (see note before xvi. 21). The words will then signify that the universal dominion given to men over all the works of creation (Gen. i. 28 f.) extends even to the Sabbath: though none of the evangelists can have understood them in this sense. On the other hand, the previous saying, "The Sabbath was made for man, not man for the Sabbath," forms an argument complete in itself; while these words might be explained as an expansion of the Christian creed, *κύριος Ἰησοῦς*, appended by Mk as a conclusion to the whole section.

10. **εἰ ἔξεστι κ.τ.λ.** The answer which the Pharisees would have approved would be "only in cases where life is in danger" (cf. Lk. xiii. 14).

11, 12. According to Mk, Christ asked whether it was lawful on the Sabbath to do good or to do harm, to save life or to kill. Probably he meant that to neglect to do good when opportunity offered was in itself to do evil. Mt. rewrites, introducing the illustration: cf. Lk. xiv. 1–6. The Pharisees permitted the *relief* of an animal under such circumstances; not all the Rabbis however would allow that a man might himself lift it from the pit.

πρόβατον ἕν. If *ἕν* has not crept into the text under the influence of xviii. 12, Lk. xv. 4, it must be explained as in viii. 19 (*om.* *ἕν*: 𝔖 vt.$^{s \cdot c}$ 𝔏 vt.$^{ff^1 k}$).

13. Both Mt. and Lk. omit Mk's reference to Christ's grief and anger.

14. Mk states that the Pharisees took counsel with the Herodians, by which name he probably designates the government officials

(cf. xxii. 16). It would appear that the incident marks a crisis in the ministry: see Burkitt, *Gospel History*, p. 68.

15, 16. A summary of Mk iii. 7–12. **πάντας**: Mk **τοὺς πολλούς**; cf. viii. 16. **ἐπετίμησεν**: in Mk this refers to "the unclean spirits."

17–21. Mt. only. He sees in Christ's withdrawal from controversy and in his injunctions to silence a fulfilment of Is. xlii. 1–4. The version given is not that of the LXX: see note on iii. 17.

20. The Lord's servant does not reject even a broken reed, or despair of a smouldering wick.

22–37. (*b*) *The Beelzebul Controversy*. Passing over Mk iii. 13–19, which he has already used, Mt. now comes to Mk iii. 20–35. But in Q he has another version of this section, introduced by a miracle. He therefore proceeds to conflate the two accounts; Lk gives only the Q version (Lk xi. 14 f.).

22, 23. Mt. substitutes the Q for the Marcan introduction. He represents the demoniac as blind as well as dumb, and adds the question of the crowd (see note on ix. 27).

24. οἱ δὲ Φαρισαῖοι. Mk "the scribes which came down from Jerusalem": apparently a deputation from the capital sent to investigate the miracles. Lk. puts the charge into the mouth of some of the crowd.

ἐν τῷ Βεεζεβούλ. See note on x. 25.

27, 28. These verses are peculiar to the Q version. "Your sons" must mean Jewish exorcists as opposed to Christian: v. 27 seems to reflect later controversy between Jews and Christians. In any case it is out of place here—if Christ's exorcisms marked the advent of the Kingdom, why should not the Jewish exorcisms do the same? Verse 28 should follow v. 26.

28. ἐν πνεύματι θεοῦ. See note on xi. 5: Lk.'s **ἐν δακτύλῳ θεοῦ** must be original; cf. Exod. viii. 19, xxxi. 18.

ἔφθασεν. When **φθάνειν** is followed by a preposition, it means as a rule in later Greek not "to anticipate," but "to arrive." The aor. is that of "an event that has just happened," i.e. the arrival coincided with the ministry of Christ (cf. Moulton, *Prolegg.* p. 140).

ἡ βασιλεία τοῦ θεοῦ. Mt. prefers to use **ἡ β. τῶν οὐρανῶν**, but leaves the phrase unaltered here to secure the contrast with "the kingdom of Satan," v. 26. With this saying cf. Lk. x. 18; the consummation of the Kingdom still lies in the future, but already Satan is losing his power.

29. The great "binder" is himself bound. For "binding" by demonic power cf. Lk. xiii. 16; Mk vii. 35 and the parls. cited by Deissmann, *New Light on N.T.* p. 84 f. For the Messianic binding of Satan, cf.

Test. Levi xviii. 12 "And Beliar shall be bound by him"; Apoc. xx. 2, 3.

30. The statement is of general application; the connection of thought is readily seen when "Satan" is substituted for "me." The saying does not occur in this context in Mk; but in ix. 40 he gives the converse statement, again in connection with exorcism. It does not follow that only one of the forms of the saying is authentic; the two are not necessarily inconsistent if difference of circumstance be taken into account.

31, 32. Mt. gives first the Marcan, then the Q form of the same saying. For the latter cf. Lk. xii. 10.

τοῖς ἀνθρώποις. Mk reads: *τοῖς υἱοῖς τῶν ἀνθρώπων.*

Obviously the same Aramaic phrase underlies "the sons of men" of Mk and "the son of man" of Q. Two problems present themselves:

(1) Is Mk nearer the original when he connects the phrase with "forgiveness," and not with "blasphemy"? Wellhausen maintains this, alleging that the sin of "blasphemy" is always committed against God, so that Christ would not have spoken of blasphemy against either "man," or "the Man." But while it is true that *βλασφημεῖν* in the LXX always has God as its object, its usual class. meaning of slander against men may be illustrated from the N.T.: cf. Rom. iii. 8; 1 Cor. x. 30. A comparison of the parls. in Mt. and Lk. shows that "speaking against" and "blasphemy" are regarded as synonymous. Moreover Wellhausen's argument recoils against itself; how can every blasphemy (against God) be forgiven, and yet blasphemy against the Spirit remain unforgiven? In any case the blasphemy that is forgivable seems to need some closer definition, such as is found in Q, where it is defined as "blasphemy against the son of man."

(2) Is "son of man" correctly interpreted in Mk as meaning "man," and not "the Man"? (It should be noticed that he employs the unusual phrase "the sons of men" to prevent the possibility of misunderstanding.)

There can be little doubt that this is the case, and that the Q version gives a literal translation of the Aramaic phrase, mistakenly interpreted as a personal title. See the note before xvi. 21, where the extreme improbability is shown of Christ having referred to himself publicly under this title.

The meaning of the saying then would seem to be that while one may slander men and be forgiven, such blasphemy against God as to ascribe the beneficent workings of the Divine Spirit to the powers of evil is an unforgivable sin. (The suggestion that "the son of man" found its way into this passage in the course of transmission in place

of the personal pronoun does not seem to afford so satisfactory an explanation of the origin of the parallel sayings in Mk and Q as that given above, and in addition involves great difficulties of interpretation.)

οὔτε ἐν τούτῳ τῷ αἰῶνι κ.τ.λ. Mk. *εἰς τὸν αἰῶνα*. Lk. (and presumably Q) had no corresponding clause. Mt.'s version is characteristic, both in its rather more emphatic form, and in its eschatological colouring. Philo (*De Profug.* 16; Mangey, I. 558) teaches that those who blaspheme against the Divine, and ascribe the origin of evil to God and not to man, can expect no forgiveness. For Rabbinic teaching on unpardonable sins see Abrahams, *Studies*, I. p. 142 f.

33–35. An adaptation of some sayings from the Q sermon to the present context: they are already represented in Mt.'s sermon (vii. 16 f.). The metaphor of trees and fruit again reminds him of the Baptist's preaching (see note on vii. 19); *γεννήματα ἐχιδνῶν* is borrowed from iii. 7.

36, 37. Mt. only. The connection of thought is that "the fruit of the tree" consists of words as well as deeds.

38–50. (c) *The Demand for a Sign.* The discourse on "signs" followed the preceding in Q: cf. Lk. xi. 29 f. There is again a parallel version in Mk (Mk viii. 11 f.), which Mt. incorporates later (xvi. 1–4).

38. τινὲς τῶν γραμματέων καὶ Φαρισαίων. In Lk. the request is made by some of the crowd at the time when the charge of collusion with Beelzebul is made by others. Mt. seems to be influenced by Mk viii. 11.

40 f. Lk. reads: *καθὼς γὰρ ἐγένετο Ἰωνᾶς τοῖς* N. *σημεῖον, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ*: this probably represents the text of Q. It is far more likely that Mt. has expanded, than that Lk. has attenuated the saying because he disliked the reference to the whale (as Wellhausen suggests). Mt. has very unsuccessfully endeavoured to find here a reference to the Resurrection. "In the heart of the earth" refers to the descent into Sheol, not to the entombment; cf. Ecclus. li. 5 *ἐκ βάθους κοιλίας ᾅδου*.

What is the meaning of the saying in its simpler form?

If the reference is to the future coming of the Son of Man on the clouds (cf. xxiv. 30), a sign of wrath and destruction, then *vv.* 41, 42 cannot belong to the context, for there the greater than Jonah is a present "sign."

If the reference is to the presence of Jesus in their midst as a preacher of repentance, and the saying is accepted as authentic, then we must conclude (*a*) that the title "Son of Man" has been introduced in the place of an original pers. pronoun (see note before xvi. 21), and

(*b*) that Jesus referred to himself as greater than Jonah, greater than Solomon. Many difficulties are avoided if we suppose that tradition has mistakenly identified the "man" spoken of here with Jesus, and that the original reference was to the Baptist. Jesus, when asked for a sign, pointed to one whom he regarded as the greatest of all mortal men (xi. 11), greater than Jonah, greater than Solomon, and who like Jonah, preached repentance, and like Solomon, taught wisdom. The rôle of prophet of coming doom was filled by the Baptist rather than by Jesus (xi. 16–19). Moreover this interpretation enables us to explain more easily the reference to the Queen of Sheba: not all the nation had "gone out into the wilderness to see" the prophet, and to hear his wisdom. Cf. A. Gray on Parable of the Vineyard, *Hibbert Journal*, Oct. 1920.

43–45. This parable stood in Q in the same context as the Beelzebul controversy and the demand for a sign. Lk. may have placed it after the former because he thought it referred to the unsatisfactory cures of the Jewish exorcists. Mt., as his note at the close shows, interpreted it of the state of the nation. The lesson of the parable appears to be that unless men, when freed from the Rule of Satan and his unclean spirits, accept the Rule of God and are filled with the spirit of holiness, their last state becomes worse than the first.

46–50. In Q the parable of the Relapse was followed by the story of a woman who cried "Blessed is the womb that bare thee," to which Christ replied, "Blessed are they that hear the word of God and keep it" (Lk. xi. 27, 28). For this Mt. substitutes the somewhat similar incident given in Mk (Mk iii. 31 f.; Lk. viii. 19 f.).

Christ's Parables of the Kingdom

Still following the Marcan narrative, Mt. now comes to Mk iv. This provides him with a basis for his collection of parables.

παραβολή is the usual LXX rendering of מָשָׁל, a word that covers many forms of figurative speech. Similarly *παραβολή* in the Gospels is applied not only to the parable-stories but to a proverb (Lk. iv. 23), and to an epigrammatic saying (Mt. xv. 15).

Parables closely approximating in form to those of Christ were very often employed by the later Rabbis (see Abrahams, *Studies*, i. p. 90 f.). We may safely assume that their use was not unfamiliar in the time of Christ, and that he used illustrations for the same reason that other teachers have used them—in order to help his hearers to understand.

How then are we to explain Mk iv. 10–12, of which at least the face-

meaning is that Christ spoke in parables in order to conceal the truth from all but a few?

According to Jülicher (*Die Gleichnisreden Jesu*, 1886), the key lies in the fact that while Christ's parables are illustrations which have one obvious point of contact with the thing illustrated, and one only, the Christian community regarded them as allegories, every detail of which is significant if properly interpreted. Thus the parables become mysterious, and must be explained to be understood.

Undoubtedly Jülicher overstated his case, and drew too sharp-cut a distinction between the parable and the allegory. A comparison with Rabbinic illustrations shows that a Jewish parable may correspond in more than one detail with that which it is meant to illustrate. At the same time it seems probable that an explanation of Mk iv. 10–12 must be sought along the lines that he has indicated. The explanations appended to the parables of the Sower, the Tares, and the Drag Net afford evidence that the Christian community did regard the parables as allegories, and did require them to be interpreted. Moreover, many had been preserved detached from their context, like illustrations torn from a book—the fact that they still bore the title "the Kingdom of Heaven" did not (and does not) throw sufficient light upon their meaning. It was but natural that they should be regarded, not as helpful illustrations but as "dark sayings," a meaning which also attaches to παραβολή in the LXX (cf. Num. xxiv. 3; Prov. i. 6; Ps. xlix. 4). Why then did Christ speak in "dark sayings"? Mk answers: It was part of that sentence of judicial blindness which, as Paul had told the Roman church, the Jews had incurred (Rom. xi. 7, 8, etc.); but to his own disciples, those within the new Israel, Christ expounded all things.

Burkitt however accepts Mk iv. 10–12 as historical. The parables were found difficult, and the difficulty lay in their subject-matter, the doctrine of the growth of the Kingdom. The words mark the definite breach with the synagogue; "if Jesus be now outside the old synagogue, the people of the synagogue are equally outside the new church." "If those outside misunderstand his teaching he has other work to do than to go out of his way to answer their cavils" (*Gospel History*, p. 85 f.).

There is a valuable article on the Synoptic Parables in *J.T.S.* April 1915 by J. W. Hunkin. He also regards Mk. iv. 10–12 as historical, and paraphrases the words as follows: "To you it has been granted by God to know the secret of God's Kingdom (and you shall have it explained to you if need be line by line). But (if you do not understand this simple parable, it is certain those outside this little company do not understand either this or any other of my parables, and) to those outside,

the whole thing comes to be parabolic (i.e. cryptic), in order that—as Isaiah puts it—seeing they may not see....'' One great difficulty in the way of any such interpretation is that it requires *παραβολή* to be understood in two senses.

XIII. 1–9. (1) *The Sower.* The parable seems to be designed to answer the question: Does the coming of the Kingdom depend on the repentance of Israel as a whole? Will the great Harvest of the world be delayed because not all who have received the message are bearing fruit worthy of repentance? Christ replies that seed is lost at every sowing —that must be expected; but there is here as always a fruitful patch, which the Harvester will think worth the reaping.

Such an interpretation suits the Marcan context, but as in the case of other parables, lack of detailed knowledge of the circumstances under which the words were spoken makes any interpretation uncertain.

10–17. *The Reason for Parables.* On the Marcan section see the note introducing this chapter.

10. οἱ μαθηταί. According to Mk a larger body than the Twelve (*οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα*), for they represent the Christian community as distinct from ''those without,'' the Jews.

διὰ τί ἐν παραβολαῖς κ.τ.λ. A very natural alteration of Mk's *ἠρώτων αὐτὸν τὰς παραβολάς*, since that request is not answered until Mk iv. 13. Mk's narrative shows signs of the compiler's hand.

11ª. ὑμῖν δέδοται γνῶναι τὰ μυστήρια. Both Mt. and Lk. explain Mk's *τὸ μυστήριον δέδοται* by adding *γνῶναι*. Their other agreement against Mk should probably disappear from the text; the sing. *μυστήριον* is read in Mt. by ℵ vt.$^{kcaff^2}$ Ξ vt.$^{s.c.}$ Clem. Iren.

μυστήριον is in origin a technical term for a religious rite only revealed to the initiated. Later it acquired the general sense of a secret of any kind. It was a natural word to employ of Divine secrets in regard to the future, and is so used in Dan. ii., 1 Enoch cvi. 19, etc. That also is its significance here, and the saying may well be based on authentic words of Christ (cf. xi. 25), though in Mk a comparison and a contrast may be intended between the pagan mystery cults and the Christian Gospel—a mystery meant to be revealed (cf. Mk iv. 21 f.).

11ᵇ–15. Both Mt. and Lk. rewrite the difficult passage in Mk: *ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται, ἵνα βλέποντες βλέπωσιν κ.τ.λ.* Lk. endeavours to simplify by omission, notably of the words which suggest that Christ spoke in parables in order that all save a few should remain unconverted and unforgiven. Mt., on the other hand, endeavours to explain by the method of addition, and by giving the quotation at greater length.

''To you who have (faith) it has been given to know the secret of the

Kingdom; and more shall be added, for I will explain the parables to you. But it has not been given to those who have not faith. Because, having the power of sight, they see not, I speak to them in parables only. So even that which they have (the secret enshrined in the parable) is taken away, for it is hidden from them by their own spiritual blindness. As Isaiah said of them, they themselves have closed their eyes lest they should see; now they cannot see."

Mt. has not added very much to Mk's explanation of parabolic teaching: he still depicts the parables as intended rather to conceal than to reveal the truth. But he has tried to make explicit the thought that such a method of teaching was the outcome of Israel's initial lack of faith—that neglect of spiritual privilege leads to deprivation of privilege.

12. A saying preserved in Mk (iv. 25) and as the conclusion of the parable of the Talents (Pounds) in Mt. xxv. 29 = Lk. xix. 26. It is inserted here by Mt. to explain the law underlying the use of parables.

14. Mt. even denies himself the use of his favourite formula *ἵνα πληρωθῇ κ.τ.λ.*, in order to avoid the suggestion that parabolic teaching was the cause and not the outcome of spiritual blindness. He also gives the quotation in full (from the LXX) because in Mk's shortened version the clause *μήποτε κ.τ.λ.* is open to misconstruction. **ἀκοῇ ἀκούσετε, βλέποντες βλέψετε**, represent a Heb. construction by which greater emphasis is laid on the action denoted by the verb: "You will hear and hear but will never understand, you will see and see but never perceive" (Moffatt, *N.T. A New Translation*).

16, 17. This commendation from Q (= Lk. x. 23, 24) takes the place of Mk's reproach. Mt. characteristically introduces *δίκαιοι* (Lk. *βασιλεῖς*).

18–23. *The Sower interpreted.* It has already been suggested (see introductory note on the Parables) that these explanations of the parables belong to a time when their original application has been forgotten and every detail is regarded as significant. Here the sower is the Christian missionary in a time when persecution is possible because of the Word; the seed is the gospel, containing within itself the embryo plant, Christian lives; the soil is the heart of the hearers, which may be hardened and so incapable of supporting spiritual life, or shallow, able only to support life for a time under favourable circumstances, or already too thickly sown with weeds, or good soil, from which spring fruitful Christian lives, some more fruitful than others.

24–30. (2) *The Tares.* Mt. only. He omits, as does Lk., Mk's parable of the Seed growing secretly. If the omission is deliberate (cf. Streeter,

Four Gospels, p. 171), he may have regarded this as a better substitute —the two have certain features in common.

Mk's parable teaches that the coming of the Kingdom is as certain, as mysterious and as Divine an event, as the appearance of the harvest after seed-sowing: like the growth of the seed it is largely independent of human effort. When men have done their share they may leave the rest to God.

Mt.'s parable adds to this the thought that human interference is positively dangerous and wrong. Christ is again condemning that perverse ambition of religious zeal, the attempt to realize the Golden Age by violent means: cf. note on xi. 12, 13. By the time that Mt. wrote the parable was regarded as an allegory of the Christian Church (*vv.* 36–43): the difficulty of so interpreting Mk's parable may explain its omission.

28. **ἄνθρωπος = τις**: cf. 45 (v.l.), 52, xviii. 23, xx. 1, xxi. 33. It represents an Aramaic use.

31, 32. (3) *The Mustard Seed.* Mk contained two closely allied parables, those of "the Seed growing secretly" and "the Mustard Seed": Q had a similar pair, "the Mustard Seed" and "the Leaven." Thus this parable stood in two of Mt.'s sources, and as usual his version is a conflation.

These parables are not intended to teach the gradual growth of the Kingdom of Heaven, though as soon as the Kingdom was identified with the Church this idea could be found in them. Such a conception is at variance with the rest of Christ's teaching on the Kingdom (as a matter of fact mustard is a very quick-growing crop). The point of comparison is not the gradual and inevitable development from the seed, but the miraculous appearance of the mustard plant—the end is out of all proportion to the beginning. This and its twin parables were perhaps meant to give new hope to the disciples at a time when there seemed little to show for their efforts and no sign of the coming of the Kingdom.

32. **γίνεται δένδρον.** In Q but not Mk. It is due to the influence of Dan. iv. 7 f.: see below.

ὥστε ἐλθεῖν κ.τ.λ. An O.T. metaphor for protection afforded to other nations; cf. Dan. iv. 21; Ezek. xvii. 23.

33. (4) *The Leaven.* (Lk. xiii. 20 f.) If there is little evidence that the Kingdom is at hand, what else would they expect? God's preparations are hidden: they are none the less thorough.

34. This represents Mk's conclusion to his collection of parables.

35. Mt. adds a prophecy from his *testimonia*.

διὰ τοῦ προφήτου. The quotation is from Ps. lxxvii. (lxxviii.) 2.

Ἡσαΐου τοῦ προφήτου (א 1, 13, 33, 253, *codd. ap.* Eus. *codd. ap.* Hier. *Clem. Hom.* Porphyr. *ap.* Hier.) may be the true reading: cf. xxvii. 9 for a similar slip.

36–52. Mt. only. It would seem that the parables of the Tares, the Hid Treasure, the Pearl, and the Drag Net stood together in a separate source. By substituting the Tares for a Marcan parable he secures a collection of seven parables of the Kingdom.

36–43. *The Tares explained.* See notes on *vv.* 18–23, 24–30. The interpretation belongs to an age when the problem of sin within the Christian community was beginning to perplex Christians. The possibility of serious sin committed after baptism had not been contemplated: how was it to be accounted for? An answer is found in the parable. The scene of the present Kingdom of the Son of Man is the world, and because the Church is still in the world, unworthy members are likely to appear, introduced there by this world's ruler, Satan. Nothing can be done to prevent that, but very soon will come the great judgment day, when the present Kingdom, purged free of evil, will become the glorious Kingdom of the Father. It is interesting to notice that nothing is said with regard to what action should now be taken against "notorious evil-doers": the parable interpreted along these lines would suggest that they should not be excommunicated, but that conclusion is not drawn.

Although these verses contain words and phrases characteristic of Mt., he probably found an interpretation of the parable in his source: that assumption seems necessary to account for the insertion of the interpretation at this point.

39. **συντέλεια αἰῶνος.** "The consummation of the present world-epoch." Mt. alone in the N.T. uses the exact phrase: see Dalman, *Words*, p. 155, for parallels.

41. **ἐκ τῆς βασιλείας αὐτοῦ.** A distinction is perhaps drawn between the community on earth, "the Kingdom of the Son of Man," and the glorified community, "the Kingdom of the Father": see *v.* 43. This would correspond with the distinction drawn in some eschatological schemes between the temporary Messianic Kingdom and the Age to Come: see iv. 17, note A (4); 1 Cor. xv. 24 f.; Apoc. xx. 4–6.

τὰ σκάνδαλα κ.τ.λ. Cf. Zeph. i. 3 (Heb.); Ps. vi. 8. The false teachers of vii. 23, xviii. 6–9, xxiv. 10–12 seem to be in Mt.'s mind.

42. See note on viii. 12.

43. **οἱ δίκαιοι κ.τ.λ.** See Dan. xii. 3.

44. (5) *The Hid Treasure.* In this and the following parable the Kingdom of Heaven is not the Age to Come, but true religion, the Rule

of God in the heart, the secret of happiness in the present and the condition of the entrance into the Kingdom of the future. See iv. 17, note A(3), B(2). "A very simple illustration of a true parable. The details are not to be pressed or allegorized. We must not enquire: Was the man justified in concealing his find? The whole point of the parable is the joy with which the man finds the treasure, and his abandonment of everything else in order to secure it" (Montefiore, *Syn. Gls.* p. 644 f.).

πωλεῖ ὅσα ἔχει. Cf. Christ's advice to the young man, xix. 21.

45, 46. (6) *The Pearl Merchant.* See previous note.

46. πέπρακεν. Aoristic perf.: see Moulton, *Proleg.* p. 142 f.

47, 48. (7) *The Drag Net.* The parable in Mt.'s source was probably the twin to the Tares, and teaches the same lesson. It is *God's* task (the impers. vbs. suggest that) at the appointed time to separate the wicked from among the righteous—not man's. The parable has been regarded with unnecessary suspicion by many critics. Its ultimate source is as likely to be Hab. i. 13 f. as Mk i. 17. **ἐκ παντὸς γένους** need not be a reference to the world-mission of the Church: it may be illustrated by Gamaliel the Elder's comparison of scholars to four different kinds of fish.

49, 50. *The Drag Net explained.* This is no more than an echo of the interpretation of the Tares: see *vv.* 36–43.

51–53. *Conclusion.*

52. διὰ τοῦτο. There is no real connection between the disciples' reply and the saying that follows: *διὰ τοῦτο* is an editorial link.

μαθητευθεὶς τῇ βασιλείᾳ κ.τ.λ. Mt. seems to interpret the saying as meaning that every Christian teacher, who like these disciples is "instructed in (the mystery of) the Kingdom," or every Jewish teacher who is "made a disciple of the Kingdom" (cf. xxvii. 57 and iv. 17, note B 3), teaches men both the Gospel and the Law. It is impossible to determine the original meaning of the words. *μαθητεύειν* in Mt. and Acts is trans. "to make a disciple, instruct." For *γραμματεύς* understood as meaning Christian teacher, see xxiii. 34; and cf. note on xvi. 19.

53. See note on vii. 28.

Rejection at Nazareth

53–58. While this incident (in another version) is represented in Lk. (iv. 16 f.) as the opening act of the Galilean ministry, in Mt. it provides a dramatic close. ‖ Mk. vi. 1–6.

55. ὁ τοῦ τέκτονος υἱός. Mt.'s reverence leads him to substitute this for "the carpenter, the son of Mary." The absence of reference to

Joseph is probably due to the fact that he is dead—it is doubtful whether "son of Mary" implies any slur (cf. Judges xi. 1).

57. Rawlinson points out that the story of the visit to Nazareth was preserved partly because it provides an epitome of the history of the ministry, partly because it enshrines a saying which points out that all prophets have been treated thus (*Mark*, p. 73).

58. Again Mt.'s sense of reverence leads him to rewrite Mk: he does not like to attribute either inability or ignorance to his Lord.

THE PERIOD OF WANDERINGS

Herod and Christ

Mt. has presented the story of the Galilean ministry, before the wanderings begin, under different aspects. He is conscious that there is a break at this point, and from now onwards he is content to follow the order of the Marcan narrative.

XIV. 1–12. || Mk vi. 14–29; Lk. ix. 7–9, iii. 19 f.

1. ἤκουσεν Ἡρῴδης κ.τ.λ. See note on ii. 22. Mt. substitutes the more correct "tetrarch" for Mk's "king" in this verse, but not in *v.* 9. In Mk this section follows the story of the mission of the Twelve: the stir created by their proclamation of the Kingdom convinces the prince that the new prophet is as great a danger as the Baptist.

3. See Josephus, *Ant.* xviii. 5. Josephus relates that Antipas, who had married the daughter of Aretas, king of Arabia Petraea, conceived a passion for Herodias, the wife of his half-brother. She agreed to come to him on the condition that he divorced his wife. The latter however discovered Herod's intentions, and fled to her father, who, as a result of this insult and a frontier dispute, made war on Antipas. The destruction of Herod's army followed, and this, Josephus says, was regarded by some as a sign of God's displeasure visited upon him on account of his execution of the Baptist. "Herod, who feared lest the great influence John had over the people might put it into his power and inclination to raise a rebellion...thought it best, by putting him to death, to prevent any mischief he might cause." One would assume from this account that the marriage with Herodias, the execution of the Baptist, and the war with Aretas were events not widely separate in time. But the war with Aretas apparently took place c. 36 A.D., while 29 A.D. is the traditional date of the crucifixion. The simplest solution of the difficulty is to suppose that Aretas waited some years for a suitable opportunity to avenge his daughter, and that even in 36 A.D. the memory of the Baptist and his death was still fresh in the minds of many.

τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ. So Mk: but this is apparently a slip. The daughter of Herodias, Salome, married Philip the tetrarch; it is unlikely that there were two half-brothers of the same name.

5. Mk throws the blame for John's death upon Herodias, for if the Baptist is Elijah, the wicked queen must be Jezebel. Mt. makes Antipas responsible in this verse, but omits to alter the reference to his grief in *v.* 9, and so involves himself in a contradiction. While Josephus attributes the Baptist's imprisonment and execution to Herod's fear of him as a possible leader of rebellion, the evangelists represent it as due to John's opposition to the adulterous marriage. Both statements may be true.

8. προβιβασθεῖσα, "instructed": cf. Deut. vi. 7 *προβιβάσεις τοὺς υἱούς σου.*

ὧδε. According to Josephus the Baptist was imprisoned at Machaerus, a border fortress overlooking the Dead Sea: an unlikely place to be the scene of Herod's birthday celebrations. Nor is this the only difficulty in the story. Would a princess, even in Herod's court, play the part of a dancing-girl? But the fact that such a story was told illustrates the popular view of the man who put to death the prophet from the desert.

12. ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ. Mk, after relating the burial of the Baptist, proceeds to describe the return of the Twelve, who told (*ἀπήγγειλαν*) Christ of the events of their mission. Mt., however, having detached the preceding section from its original context, transforms the incident into the arrival of John's disciples, who told him of the Baptist's fate! As a result, Christ's withdrawal has the appearance of a flight; and this, in point of fact, it seems to have been. His movements henceforth are determined by the desire to avoid the territories of Antipas. Cf. Lk. xiii. 31 f. "Get thee out, and go hence: for Herod would fain kill thee." On the Marcan narrative here see Burkitt, *Gospel History*, p. 93 f.

A Desert Place by the Lake

13–21. *The Feeding of the Multitude.* ‖ Mk vi. 30–44; Lk. ix. 10–17; Jn vi. 1–14. The story has been preserved in two versions which differ little save in the estimated number of those present. The incident is depicted as miraculous; nevertheless it makes no impression—nothing of consequence results from so stupendous an event. The evangelists themselves represent it as soon forgotten. We are justified therefore in assuming that the actual event was not of the miraculous character ascribed to it in tradition (cf. Burkitt, *Christian Beginnings*, p. 76 f.).

If we ask what the significance of the story was to the Christian community it is possible that some light may be thrown on the incident itself.

In the first place, the event is depicted as "Eucharistic" in character: Mk deliberately represents Christ as acting as he did at the Last Supper. The feeding foreshadows those common meals of the Church in which Christ feeds men with the broken bread (cf. the use of κλάσμα here, and Did. ix. 3; Acts ii. 42. The twin-fish of primitive Christian art should also be remembered in this connection: see an article by A. Henderson on *The Sacred Fish* in *Theology*, Dec. 1924). In the Fourth Gospel the "sign" leads up to Eucharistic teaching.

It is possible that this identification may point to a real point of contact. The Last Supper is depicted as in some sense a foretaste of the Messianic banquet, an anticipation of the coming of the Kingdom (cf. xxvi. 29). Did Christ eat a "Last Supper" of this character with his Galilean followers before going into exile, as with the Twelve before going to his death? Such an interpretation of the incident would help to explain the undercurrent of excitement which we can detect in the narrative (cf. xiv. 22).

When the Eucharistic nature of the Feeding had become fixed in Christian tradition, a further identification could easily follow. Already Paul had connected the sacred meals of the Church with the "spiritual" food given to Israel in the wilderness. Since it was in the wilderness that Messiah had fed the multitude, the food he gave them must correspond to the Manna. The linking up in Christian thought of the Feeding, the Manna, and the Eucharist is evident in the 4th Gospel: see also note before ii. 13–23. The suggestion therefore does not appear improbable that it was the identification of the food at this meal with food "from heaven" (cf. xiv. 19 ἀναβλέψας εἰς τὸν οὐρανόν; Mk vii. 34; Jn xi. 41) that has given its present character to the story. It is clear that the form of the narrative in the 4th Gospel as well as in the synoptists has been influenced by the story of Elisha and the twenty loaves in 2 Kings iv. 42 f. The prophet orders "Give unto the people that they may eat" (cf. *v.* 16). His servant objects "What, should I set this before an hundred men?" (cf. *v.* 17). But when he set it before them, "they did eat and left thereof" (cf. *v.* 20).

13. To avoid arrest at the hands of Herod and at the same time to give some rest to the weary disciples before leaving the district, Christ goes by boat to a lonely spot near the lakeside. According to Jn the locality was πέραν τῆς θαλάσσης, while Lk. has εἰς κώμην (πόλιν) καλ. Βηθσαϊδά. But Mt. and Mk do not suggest that the lake was crossed, while Mk vi. 45 seems to contradict both Lk. and

Jn. The latter may have inferred an actual crossing from Mk's reference to a boat.

15. ἡ ὥρα κ.τ.λ., i.e. "it is already past supper time."

17. Mt. omits the retort of the disciples, Mk vi. 37.

21. χωρίς κ.τ.λ. Mt. only. He makes the same addition in xv. 38.

A Journey Across the Lake

22–33. *The Walking on the Water.* ‖ Mk vi. 45–52, Jn vi. 15–21. It is easier to see the significance of the story for the Christian community than to determine the character of the event that lies behind it. Mk can only explain the disciples' lack of understanding in regard to this and the preceding miracle by the hypothesis that "their heart was hardened."

But at a time of perplexity "for the roaring of the sea and the billows" (Lk. xxi. 25), when the coming of Christ seemed very far off, perhaps an illusion, men's hearts failing them for fear, they would learn from the story that it is through such a tempest, at the darkest hour before 'the Day' breaks, that Christ comes to his disciples, and the storm ceases. Cf. Aug. *in Jo. tract.* xxv.; "venit...calcans fluctus, omnes tumores mundi sub pedibus habens...quid ergo timetis, Christiani? Christus loquitur *Ego sum, nolite timere.*"

22. ἠνάγκασεν κ.τ.λ. The explanation in the 4th Gospel may be only a deduction from Mk's statement, but at the same time be near the truth: see note before *vv.* 13–21.

24. The text represents the reading in B 13 etc. 700 Ⓢ vt.: *μέσον τῆς θαλάσσης ἦν* is read in ℵ C (D) 1 etc. 𝔏. The latter agrees with Mk, and is probably the true reading, the other being a scribal assimilation to Jn vi. 19. Cf. Streeter, *Four Gospels*, p. 410.

25. τετάρτῃ δὲ φυλακῇ. The Romans divided the night into four watches, the Jews into three (cf. Lk. xii. 38). Naturally under the Roman administration their division would be widely recognized. It was at this last watch that God came to the rescue of Israel against their enemies (Ex. xiv. 24).

ἐπὶ τὴν θάλασσαν. "Over the sea": in the next verse we have *ἐπὶ τῆς θ'* "on the sea." *ἐπί* c. gen. can also mean "near," "in the vicinity of" (cf. Jn xxi. 1 and M.M. *Vocab.* s.v.): it is tempting (and probably wrong) to connect this fact with Mk's strange statement that Christ wished to pass by them, and to conjecture that in the original story he walked along the shore in the direction of the boat, intending to reach the destination by land.

28–31. *Peter walks on the water.* Mt. only. The community for which the Gospel was written had a special veneration for Peter; here

we may perhaps see a parable of his fall and restoration. Some phrases recall the story of the Storm (viii. 24 f.), while the incident itself has points of contact with the Resurrection appearance recorded in Jn xxi. διστάζειν occurs in xxviii. 17 in connection with a Resurrection appearance, and nowhere else in N.T.

32. *The Storm ceases.* Mt. returns to Mk's narrative again. Unlike Jonah, who must leave the boat, Christ brings peace by entering the boat. Jn's curious statement ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον seems to combine Mk vi. 48 with Jonah i. 15.

33. **οἱ δὲ ἐν τῷ πλοιῷ.** Probably Mt. means the crew, not the disciples: see viii. 27 note. At the same time he substitutes a confession of faith for Mk's description of the amazement of the disciples, and his explanation that their hearts were hardened (by God).

In the Plain of Gennesaret

34–36. *Many Healings.* ‖ Mk vi. 53–56. Christ's first attempt to leave the territory of Antipas (Mk vi. 45) has been frustrated by the storm, if the Marcan narrative has preserved the right order of events (but see next note). The district (not town) of Gennesaret lies in a fertile plain S. of Capernaum.

XV. 1–20. *A Dispute about Defilement.* ‖ Mk vii. 1–23.

1. Mk appears to mean that only certain of the scribes were from Jerusalem. But their presence suggests that the incident is misplaced, and should be connected with Mk iii. 22.

2. **τὴν παράδοσιν τῶν πρεσβυτέρων.** See introductory note before v 17 for the meaning of the phrase. One of the first rules of the ḥabūrōth, the confraternities formed by the pious, membership of which marked them off from the 'amē ha-'areṣ, the ignorant and lax, was the observance of this rule of the ceremonial purification of the hands before meals (see G. F. Moore in *Beginnings*, I. p. 439 f.).

4. **ὁ γὰρ θεός.** Mt. heightens the contrast—Mk reads **Μωυσῆς.**

θανάτῳ τελευτάτω. See note on ἀκοῇ ἀκούσετε xiii. 14.

5. Mt. substitutes **δῶρον** for Mk's κορβάν, ὅ ἐστιν δῶρον, and **οὐ μὴ τιμήσει** for οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι. κορβάν = קָרְבָּן, an offering (to God): cf. xxvii. 6, where it is used of the money offerings in the Temple treasury. Strack and Billerbeck show that **δῶρον ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς** translates a regular vow-formula. The vow does not imply that the son dedicates his property to the Temple, but only that in so far as his parents are concerned it shall be henceforth as though it were actually a Temple offering, a thing dedicated, not for common use. In other words, the scribes are represented as teaching that if a son, even in a fit of temper, solemnly vows that his parents shall not

touch a penny of his money, that vow is binding. Legalism, in its zeal to strain out the gnat, has swallowed the camel.

Montefiore objects that on this point the teaching of the Rabbis is at one with that of Christ. "If a man make a vow from which his parents would suffer, then the vow can be annulled" (*Syn. Gls.* p. 165 f.). He is willing, however, to allow that so vast an innovation as the annulment of vows may have met with opposition at first. Rawlinson suggests that "the case need not have been purely hypothetical; there may have been some contemporary *cause célèbre* of this description, which formed a subject of current talk in the bazaars of Galilee; and it must be presumed that one school, at least, of rabbinical casuists regarded the sanctity of the oath as overriding the obligations of filial duty" (*Mark*, p. 95).

10, 11. Christ has criticized his opponents on the ground that they are so engrossed in securing fulfilment of their own commentary on the Law that they have forgotten the text.

He now justifies neglect of this particular rabbinical rule on the ground that defilement can only come from within. He thus lays down a principle that is in formal disagreement not merely with the Tradition but with the written Law itself. Christ regarded the O.T. rules in regard to ritual purifications as an index to the Divine requirement of moral purity: he would doubtless have agreed with R. Johanan b. Zakkai (of N.T. times) that they were to be carried out in the letter, not because a corpse defiles or water purifies, but because they are an ordinance of the King of Kings.

Mt., by adding **εἰς τὸ στόμα, ἐκ τοῦ στόματος**, defines and limits the broad principle laid down by Christ, and makes the request for an explanation (*v.* 15) unnecessary.

12–14. Inserted by Mt.

13. πᾶσα φυτεία. The figure occurs frequently in the post-canonical literature. In Jub. and 1 Enoch Israel is the "plant of righteousness": in Pss. Sol. xiv. 3 it is said of the pious *ἡ φυτεία αὐτῶν ἐρριζωμένη εἰς τὸν αἰῶνα*: cf. Wisd. iv. 3 f.

14. τυφλοί εἰσιν ὁδηγοί. Cf. Rom. ii. 19 "art confident that thou art a guide of the blind." If Paul is making use of a familiar metaphor for the Jewish teacher, the words here gain in force. The reading *ὁδηγοί εἰσιν τυφλῶν* (K 𝔖 vt.^{s}) is probably due to assimilation to Rom. A conflation of the two, or the influence of the following saying, has produced *τυφλοί εἰσιν ὁδηγοί* (*ὁδηγοί εἰσιν τυφλοί*) *τυφλῶν*.

τυφλὸς δέ κ.τ.λ. Apparently from the Q sermon (Lk. vi. 39), where it is applied to Christ's disciples. Mt. seems to have built up this section to convey the lesson that the Christian Church can afford to

ignore their Pharisaic opponents, who are carrying the nation with them to disaster.

15. Peter is introduced where Mk speaks only of "the disciples." On *παραβολή* see note before c. xiii: Mt.'s insertion of *vv.* 12–14 obscures the fact that this refers to *v.* 11.

16 f. Does this represent teaching that was actually given in Christ's lifetime, or the interpretation which the disciples subsequently learnt to put upon the "parable"? It is difficult to believe that the controversy about the admission of the Gentiles could have taken the course it did if such explicit words as these could have been quoted. Mt. would seem to have some historical justification for introducing Peter's name—cf. Acts x. 9 f.

16. **ἀκμήν** adv. acc. = *ἔτι*. Mk has *οὕτως*.

17. Either Mk or a subsequent editor did not regard even this as sufficiently explicit, and added the note *καθαρίζων πάντα τὰ βρώματα*. The words may have been lacking in Mt.'s copy of Mk, or he may have omitted them because some food laws were observed in the community to which he belonged: cf. note on *v.* 20.

19. Mt. abbreviates Mk's list of sins, and reduces them to order: first, "evil thoughts," and then the offences which spring from them. The latter are selected and arranged to illustrate breaches of the Decalogue: vi. Murder vii. Adulteries, Fornications viii. Thefts ix. False Witness, Slanders (*βλασφημίαι*: cf. note on xii. 31, 32).

20. Mt. adds the second clause. Despite his additions to *v.* 11, he seems to regard the preceding sayings as directed against the rabbinic rule as to hand-washing, and not against the legal distinction between clean and unclean meats. If this is so, "that which entereth into the mouth" must be understood as referring only to that which is conveyed through non-observance of the rabbinic rule.

(Near) Phoenicia

21–28. *The Canaanite Woman.* ‖ Mk. vii. 24–30. Mt.'s version of this incident differs in two notable respects from that of Mk:

(1) Christ did not enter a house in Gentile territory—he did not even enter Gentile territory. The woman "came out from those borders."

(2) Christ did not say "Let the children *first* be filled": he said "I was not sent but unto the lost sheep of the house of Israel."

Mt. appears to have conflated Mk's story with a Judaistic version of the incident. It is evident that, despite his sympathies with the Gentile mission, he is committed to a point of view which represents a compromise between two opposed schools of thought: viz. that Judaistic

Christians were right when they maintained that the mission of Christ and his apostles was strictly confined to the Jewish nation, Pauline Christians were right when they asserted that Christ's gospel must be carried to the Gentiles. See note on x. 5. 6, and Introd. pp. xiv, xxiii.

22 f. Mt. substitutes the biblical **Χαναναία** for Mk's "a Greek, a Syro-Phoenician by race," and inserts the characteristic **ἐλέησόν με, κύριε υἱὸς Δ'** (cf. ix. 27). He represents Christ as only speaking to the woman at the request of the disciples.

26. τοῖς κυναρίοις. Whatever the diminutive may signify it is plain that Christ refers not to the homeless pariahs that roam the streets of an Eastern town and are a type of all that is outcaste, contemptible, treacherous and shameless, but to the house-dogs. The Gentiles have a place within the Father's household.

27. ναί, κύριε κ.τ.λ. If *καὶ γάρ* is read, the woman does not as in Mk assent to Christ's saying, but denies it: "It *is* καλόν, for even dogs get bits from their masters' table." (*γάρ* is omitted in B ℵ vt.^{o} Ⅎ vt.$^{s.\ vg.\ pal.}$ Diat.$^{Eph.}$, but probably by assimilation to Mk.) Mt.'s version seems to have in view, not the children's crumbs, but the bits of bread on which the diners wiped their fingers, and which would be flung beneath the table.

28. Mt. rewrites Mk's conclusion: notice **ἀπὸ τῆς ὥρας ἐκείνης.**

On the East of the Lake

29. *A Journey South.* Mk (vii. 31) describes a journey northward from the neighbourhood of Tyre through the Sidonian district, then southward to the lake, but to its eastern side, thus avoiding Galilee. Mt. omits any reference to the route taken—see note before preceding section.

30, 31. *Many Healings.* Mt. substitutes this for Mk's story of the *gradual* cure of a deaf and dumb man (Mk vii. 32–37): see note on ix. 32, 33. **τὸν θεὸν Ἰσραήλ**: see viii. 30 note.

32–39. *Feeding the Multitude.* ‖ Mk viii. 1–9. It is difficult to avoid the conclusion that the two miracles of feeding are duplicate versions of the same event, but not recognized as such by Mk. However, by representing the second miracle as taking place in the Decapolis, he may have intended it to be taken as a symbol of the feeding of the Gentiles with the Bread of Life (do the 5 loaves represent the Law, the 7 the Spirit?).

It is possible that the duplication in Mk's narrative extended further. Thus we find two journeys by boat, followed by a dispute with Pharisees ((1) Mk vi. 45–vii. 23 = Mt. xiv. 22–xv. 20, (2) Mk viii. 10–12 = Mt. xv.

39–xvi. 4); two occasions when the disciples failed to understand about the loaves ((1) Mk vi. 52, (2) Mk viii. 17 f. = Mt. xvi. 5 f.), two journeys to the North ((1) Mk vii. 24 f. = Mt. xv. 21 f., (2) Mk viii. 27 = Mt. xvi. 13), two miracles of healing with the use of spittle ((1) Mk vii. 32 f., (2) Mk viii. 22 f.). Against the suggestion that the section vi. 45 (53)–viii. 26 (21) is a later addition to the text of Mk (vi. 45–viii. 26 are omitted by Lk.), see Streeter, *Four Gospels*, p. 172 f.

32. ἤδη ἡμέραι τρεῖς. Parenthetic nominative: see Moulton, *Proleg.* p. 70. For other notes on this section see xiv. 13–21.

On the West of the Lake

39. *Across the Lake.* ‖ Mk. viii. 10.

εἰς τὰ ὅρια Μαγαδάν. Mk has *εἰς τὰ μέρη Δαλμανουθά*: neither name has been explained satisfactorily. The dispute with Pharisees seems to imply the West of the Lake.

XVI. 1–4. *Demand for a sign.* ‖ Mk viii. 11, 12. The Q version is given in xii. 38 f.: see note.

1. Mt. adds "Sadducees" to prepare the way for *v.* 6.

2, 3. ὀψίας...δύνασθε. This passage must be omitted with ℵ B 13 etc. Syr^{vt}. Ⲁ Orig. It is a Western addition, and resembles Lk. xii. 54 f.

4. Mt. adds the reference to the sign of Jonah: cf. xii. 40.

Across the Lake

5–12. *Warning against Leaven.* ‖ Mk viii. 14–21. Cf. Lk. xii. 1.

5. ἐλθόντες. In Mk the discovery that they have only one loaf is made in the boat. A hurried withdrawal seems to be indicated.

6. The warning in Mk is against "the leaven of the Pharisees and the leaven of Herod." Mt. substitutes a warning against only one kind of leaven—that of the Pharisees-and-Sadducees. In Lk. xii. 1 (Q?) "the leaven of the Pharisees" is explained as "hypocrisy": Mt. here identifies "leaven" with "teaching" (*v.* 12). But in the Marcan form of the saying either interpretation is impossible: Christ appears to be warning the disciples that both the religious and civil authorities are using their influence against them ("leaven" is a frequent rabbinic metaphor for the evil tendencies in human nature). Cf. xii. 14, xxii. 16.

In Mk and Lk. the Sadducees are only mentioned once (Mk xii. 18, Lk. xx. 27). They are coupled by Mt. with the Pharisees, under one article, here, xvi. 1 and iii. 7: see note on xxii. 23.

7. Mk seems to have combined two separate themes:

(1) Christ warns the disciples against "leaven," and they fail to understand him: "We have no bread!"

(2) The disciples discuss their lack of bread, and Christ rebukes them for their lack of faith.

Mt. has endeavoured, without success, to unite the two more closely.

8. The rebuke in Mt. is a much softened version of that in Mk.

At this point Mt. omits Mk's story of the *gradual* cure of a blind man at Bethsaida: see notes on ix. 27 f. and xx. 29 f.

In the District of Caesarea Philippi

13–20. *The Confession of Peter.* ‖ Mk viii. 27 f., Lk. ix. 18 f. One chapter of this gospel closes with the Great Rejection, the next with the Great Confession.

The influence of later Christian belief in regard to the person of our Lord has not so far modified the gospel tradition as to conceal the fact that Jesus at this point raises a problem to which he himself had provided no answer. He had never asked of his disciples or of other men more than the belief that the heavenly Father was indeed speaking and working through him, the herald of God's Kingdom. And now that the Twelve confess their faith in him as the Christ, while he accepts the title that they give him (though perhaps with some reserve), he sternly requires them to keep this a secret among themselves.

The conceptions of a more developed Christology must not be read back into Peter's creed: it should be remembered that not many years later devout men were prepared to recognize God's Messiah in a Simon bar Cochba. Indeed the title in itself implies no more than that he who is so designated is the heaven-sent Deliverer of the Jewish people.

The connotation of the phrase "the Anointed of Yahweh" in O.T. is that of "one chosen and set apart by God for a position of privilege and dignity"—a meaning it owes to the custom of anointing to the sacred offices of king and high-priest. Thus it can be used not only of Saul and David and their successors, but of Cyrus the Persian, as an instrument in the hand of Yahweh (Is. xlv. 1), of the patriarchs (Ps. cv. 14 f.), or of the nation of Israel (Ps. xxviii. 8, probably).

By now, however, it had been appropriated to describe that national saviour, who for many, though not for all, was the central figure and personification of the Jewish hope. This expectation of a divinely commissioned deliverer was naturally associated with the prophetic references to a future restoration of the Davidic monarchy. But when the Hasmoneans united the royal with the high-priestly dignity there were not lacking those who believed that the Messianic age was dawning (cf. Ps. cx., Test. Reub. vi. 7 f., Test. Levi viii. 14). The Hasmoneans proved unworthy of this hope, and the Pharisaic Pss. of Solomon show us the Messianic expectation once more connected with

the house of David: "Behold, O Lord, and raise up unto them their king, the son of David....that he may reign over Israel thy servant; and gird him with strength that he may break in pieces them that rule unjustly. Purge Jerusalem from the heathen...He shall thrust out the sinners from the inheritance...And he shall possess the nations of the heathen to serve him beneath his yoke" (Ps. Sol. xvii. *trans.* Ryle and James). Our Lord's question (xxii. 42), and the gospel of Mt. itself, show how closely connected was the title in popular use with the thought of the Davidic ruler: the Ps. just quoted will suggest why our Lord preferred to think and to speak of himself, not as "the Messiah," but as "the Son of Man."

13. **εἰς τὰ μέρη.** Mk: "the villages"—Christ did not enter the heathen city itself, only its suburbs.

τὸν υἱὸν τοῦ ἀνθρώπου. Mt. inserts this here, as he does *ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος* in the confession: for the meaning he attaches to the phrase see on ix. 8.

14. Mt. adds the name of Jeremiah; cf. 2 Macc. ii. 1–8, xv. 11–16.

16. **ὁ χριστός.** The title in this abbreviated form is not met with until shortly before the Christian era. It is due no doubt to reluctance to use the sacred Name. Mt. explains in what sense *ὁ χ′* is to be understood by adding "the Son of the living God": but the latter term (at least in the sense attached to it by Mt.) is by no means synonymous with the former.

17–19. *Tu es Petrus.* Peculiar to Mt. In Mk the confession is followed not by a commendation but by a "rebuke": see below on v. 20.

17. **μακάριος κ.τ.λ.** See on v. 3. **Βαριωνᾶ** would suggest "son of Jonah" rather than "son of John" (Jn i. 42, xxi. 15, Gl. Hebs). **σὰρξ καὶ αἷμα**: i.e. "man" as contrasted with God.

18. **Πέτρος** = כֵּיפָא, a rock or stone: cf. Mk iii. 16. Strack and Billerbeck make the ingenious suggestion that a Greek translator misunderstood the original Aramaic, which ran "I say unto *thee* Petros, that on this petra (of my Messiahship) I will build my church." But a striking rabbinic parallel (quoted by Taylor, *Sayings*, p. 160) makes it more likely that the reference is to Peter himself: "when the Holy One wanted to create the world, he passed over the generations of Enoch and of the Flood as unsound; but when he saw Abraham who was going to arise, he said: Lo, I have discovered a petra to build and to found the world upon. Therefore he called Abraham צוּר, rock, as it is said, Look unto the rock whence ye were hewn." Peter is thus the forefather of the new Israel. **ἐκκλησία** in LXX usually represents קָהָל, sometimes עֵדָה, both of which occur frequently in O.T. in the

technical sense of the theocratic community or congregation. With the saying cf. 1 Enoch liii. 6 "After this the Righteous and Elect One shall cause the house of his congregation to appear," i.e. "the congregation of the righteous" xxxviii. 1, purified from sinners. "My ecclesia" here implies a contrast with the old "congregation" of Israel: it would appear likely that the form of the saying reflects the later separation between Judaism and Christianity. It is noteworthy that ἐκκλησία, which occurs again in xviii. 17, is not found in the other gospels. **πύλαι ᾅδου**: not = "the organized powers of evil" (ᾅδης is not = γέεννα), but "the gates of the underworld," "Death" (cf. Is. xxxviii. 10 f., Wisd. xvi. 13, 3 Macc. v. 51, etc.). Does **αὐτῆς** refer to "Rock," or "Church"? If to the former, the reference may be to Peter as the first witness of the Resurrection, who thus becomes the Rock on which the community is founded. If, as is more probable, the words mean that death will have no power over the Church, the saying can be interpreted most simply as referring to the resurrection of the righteous to share in the blessings of the Messianic Kingdom: cf. Apoc. i. 18 ἔχω τὰς κλεῖς τοῦ θανάτου καὶ τοῦ ᾅδου. (Other interpretations that have been proposed are (*a*) Persecution can never destroy the Church, (*b*) the Church is eternal, (*c*) Death will not prevail against the Church by keeping Christ captive.)

19. **δώσω σοι τὰς κλεῖδας κ.τ.λ.** Not only will the gates of death have no power over the Church, but to Peter, as chief apostle, will be given power over the gates of life. See Is. xxii. 22, where it is foretold that Eliakim will take the place of Shebna the "steward," as the king's major-domo: "the key of the house of David will I lay upon his shoulder; and he shall open and none shall shut, etc." In Apoc. iii. 7 Christ is described as ὁ ἔχων τὴν κλεῖν Δ. ὁ ἀνοίγων καὶ οὐδεὶς κλείσει κ.τ.λ.: here he entrusts the keys of his household to Peter.

The primary significance of the words, however, is probably to be found, not in Isaiah, but in a saying recorded in xxiii. 14 = Lk. xi. 52. The key of sacred knowledge has been misused by the Jewish scribes, who have employed it to shut the Kingdom of Heaven, not to open. The keys of the Kingdom of Heaven are about to be entrusted to Peter, the ideal scribe, who will bring forth out of the treasury of the new Law things both new and old, the οἰκοδεσπότης, the faithful and wise servant whom his Lord has set over his household to give them their meat in due season (cf. xiii. 52, xxiv. 45, and notice Mt.'s reference to the "hypocrites" *v.* 51). The figure employed is illustrated by a rabbinic saying: "He who possesses knowledge of the Law, but not godly fear, is like a treasurer who has been given the inner key, but not the outer. How can he enter?" (S. and B. i. p. 737). (Shebna, "which is over the house," is also termed "the scribe" both in Is. and

2 Kings. In Sifre Deut. xxxii. 25 § 321, Is. xxii. 22 is applied to the teachers of the Law.)

Thus interpreted, the "power of the keys" stands in very close connection with the power of "binding and loosing." The great apostle as guardian and expounder of the Christian Law is also casuist. Scribes "loose" or "bind" when they declare a thing permitted or forbidden, lawful or unlawful, and Peter's rulings will be recognized by God.

Further, in addition to legislating for the Christian community, he will administer discipline: xviii. 18 (see note) shows that the powers of binding and loosing include those of excommunication and reconciliation. He who can open the way of life can also shut it by refusing admission to the unworthy. (If there is any reference here to the question of admission of the Gentiles, it can only be to the terms of admission: Christ has already opened to them the door of faith: xxviii. 19.) The virtual identification here of Kingdom and Church should be noticed.

There is no occasion to draw a sharp distinction between this passage and xviii. 18, where similar powers are regarded as vested in the community. The point of the insertion of the passage is, in fact, (*a*) to trace the powers of the local community directly back to a Divine promise given to the apostle venerated by this Church as the rock upon which it was built; (*b*) to emphasize the importance of the Petrine "tradition" and the necessity of paying heed to teachers trained in the school of Peter at a time when men of lawlessness within the Church threatened to subvert the faith.

The *ἐκκλησία* referred to here—the foundation of which still lies in the future—would mean for Mt. and his readers primarily that community for which the gospel was written.

20. Mk reads *καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ.* Too much stress should not be laid upon the fact that the verb is used in the same context of "censuring" or "rebuking"; or again that a similar phrase is used of admonitions to demons (cf. Mk iii. 12). The demons are admonished, not because what they say is untrue, but because they are prematurely disclosing a secret. The real significance of Mk's words here is to be seen by reference to *v.* 31 *καὶ παρρησίᾳ τὸν λόγον ἐλάλει.* The fact of his Messiahship must be kept secret; but the fact of his approaching Passion may be made public—Mk is actuated partly by apologetic motives.

The v.l. *διεστείλατο* in Mt. (ℵ CL ω 𝔏 (but not vt.^{c}) 𝔖 vg. hl.) is probably a scribal emendation—the word is Marcan, and does not occur elsewhere in Mt.

THE WAY OF THE CROSS.

First Prediction of the Passion

21 f. *The Son of Man.* The Gospel of the Kingdom now gives place to the Preaching of the Cross, and Mt. marks his appreciation of this fact by employing again the formula with which he introduced his account of Christ's ministry in Galilee (cf. xvi. 21 and iv. 17). But he has obscured a feature of Mk's narrative which is significant: Peter's confession that Jesus is the *Christ* is followed at once by the intimation that the *Son of Man* must suffer (Mk viii. 29, 31).

ὁ υἱὸς τοῦ ἀνθρώπου is a baldly literal translation of an Aramaic phrase, Bar-nāshā, which means "man"—ὁ ἄνθρωπος, as in iv. 4. Clearly if it is used as a description of some particular individual, that must be because some special significance attaches to it in certain contexts. Jewish apocalyptic literature affords guidance here.

(1) In Dan. vii. the various kingdoms which have oppressed Israel are depicted in beast-like forms. Then follows an account of the great Judgement, of the disappearance of the kingdoms of the world and the appearance with the clouds of heaven of "one like unto a son of man," to whom is given "a kingdom which shall not be destroyed." The figure not like a beast but like a man evidently represents Israel, about to enter upon the Golden Age.

(2) In the pre-Christian Parables of Enoch (1 Enoch xxxvii–lxxi), in a passage reminiscent of Dan., we again meet with one "whose countenance had the appearance of a man." "That Son of Man" is discovered in heaven with God: he is further described as "the Elect One," who will sit on the throne of glory, cause sinners to pass away from off the face of the earth, and be a staff to the righteous, the light of the Gentiles, and the hope of the troubled in heart. It is evident that this "Son of Man" is no longer a personification of Israel, but an individual. He is once, but only once, described (with reference apparently to Ps. ii.) as "the Anointed" of the Lord of spirits. It would seem that we have here an adaptation of the Messianic expectations to an "other-worldly" view of the Golden Age: but the wide gulf that separates this supernatural figure from the Messianic Son of David of popular expectation will be at once apparent.

(3) In 4 Ezra xiii. a dream-vision is described, in which there was seen coming out of the sea "the form of a man." This "Man" flew "with the clouds of heaven," overcame his enemies, and summoned together the nation of Israel. According to Charles, 4 Ezra in its present form was produced about 120 A.D., but cap. xiii. was composed before 70 A.D.

No discussion is possible here of the problems which suggest themselves in connection with these apocalyptic passages, but it will be evident that the latter explain to some extent the use in the gospels of the phrase "Son of Man" in a technical sense.

(*a*) The group of passages in which "the Son of Man" is referred to as about to come in glory has an obvious resemblance to the Son of Man passages in 1 Enoch. Jesus connected the End, not with the coming of the Davidic Messiah, but with the appearance of the Son of Man from heaven.

The gospels suggest that such references were in some degree intelligible to his hearers—Dan. vii. alone would ensure that. It is more than doubtful however whether they represent an aspect of Jewish eschatological expectations which was widely current: the rapid disappearance from Christian terminology of the title and the substitution of the term "Messiah" seem to show that few thought of the coming Deliverer in this way.

(*b*) But in another large group of passages (chiefly Marcan), Jesus is represented as speaking of the Passion of the Son of Man as an event which must precede the Parousia. There is nothing in the picture of the Son of Man of apocalyptic prophecy or in that of the Messiah of popular expectation to prepare us for this. It is the O.T. portrait of man as frail and mortal, the O.T. records of the experiences of God's saints and prophets, which seem to form the background of these predictions. See further note on xx. 28, and cf. xxiii. 29–39.

All reference to his subsequent Resurrection need not be regarded as due to the influence of later events. The Pharisaic hope of resurrection supplied indeed the link whereby Jesus was able to connect his earthly ministry with the belief that he was about to come in glory: cf. 2 Enoch xxii. 8f. "And the Lord said to Michael: Go and take Enoch from out his earthly garments, and anoint him with my sweet ointment, and put him into the garments of my glory...And I looked at myself and was like one of his glorious ones"; 1 Enoch lxii. 15 "And the righteous and elect shall have risen from the earth...and they shall have been clothed with garments of glory...garments of life"; cviii. 12 "And I will bring forth in shining light those who have loved my holy name, and I will seat each on the throne of his honour."

(*c*) There remain some passages in which ὁ υἱὸς τοῦ ἀνθρώπου occurs but where the reference is neither to the Parousia nor to the Passion (those peculiar to Lk. are here omitted).

(1) In xii. 32 the Aramaic phrase in its usual sense of "man" has been mistakenly translated as a personal title. The same explanation may apply to ix. 6, xii. 8.

(2) In Lk. xi. 30 = xii. 40 (see note) Bar-nāsh = *τις* may underlie the Greek version.

(3) In other instances the title has been introduced in the place of the personal pronoun: it seems to have been regarded by Christians as particularly suitable as a description of Jesus during his earthly life. Thus Mt. introduces it in xvi. 13. The following passages also can be explained in this way: viii. 20, xi. 19 (Q); xiii. 37 (Mt.); and, possibly, ix. 6, xii. 8 (Mk). See further Jackson and Lake, *Beginnings*, I. p. 368 f.; Burkitt, *Christian Beginnings*, p. 30 f.; Rawlinson, *N. T. Doctrine of the Christ*, p. 242 f.

21. τῇ τρίτῃ ἡμέρᾳ. So Lk. for Mk's *μετὰ τρεῖς ἡμέρας*, which does not necessarily mean the same thing. Cf. Hos. vi. 2, which is appealed to in Gen. R. 91 (57[4]) in support of the statement that God never leaves the righteous in need for more than three days.

22. Mt. alone puts Peter's remonstrance into words. With **ἵλεώς σοι** Moulton compares our vernacular "Mercy on us!" (*Proleg.* p. 240).

23. σκάνδαλον εἶ ἐμοῦ. Mt. only.

ὅτι οὐ φρονεῖς κ.τ.λ. *φρονεῖν τά τινος* "to seek the interests of, be on the side of"; cf. 1 Macc. x. 20 *φρονεῖν τὰ ἡμῶν καὶ συντηρεῖν φιλίαν πρὸς ἡμᾶς.*

24–28. *On Cross-bearing.* According to Mk these words were addressed to the crowd as well as the disciples: since it is evident that no crowd could have been present on this occasion we must suppose that Mk has collected here sayings which illustrate the doctrine of the Cross.

24. See note on x. 38.

26. ἀντάλλαγμα: the price given in exchange for a thing: cf. Sirach xxvi. 14 *οὐκ ἔστιν ἀντάλλαγμα πεπαιδευμένης ψυχῆς.* The words mean that the value of one's soul cannot be priced (not "a man must give his life, and nothing less, to God" (McNeile)).

27. Mt.'s interest in apocalyptic leads him to convert the warning that "whosoever shall be ashamed of me, of him shall the Son of Man be ashamed, when he cometh etc.," into the prophecy that "the Son of Man is about to come." With Mt's addition, **καὶ τότε ἀποδώσει κ.τ.λ.**, cf. Ps. lxi. (lxii.) 13, Sir. xxxii. (xxxv.) 24.

28. This saying is more closely connected with the preceding in Mt. and Lk. than in Mk. Mt. substitutes **τὸν υἱὸν τοῦ ἀνθρώπου κ.τ.λ.** for Mk's more general *τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει.* Mk appears to have inserted this difficult saying here because he found it fulfilled in the Transfiguration.

The Transfiguration

XVII. 1–9. ‖ Mk ix. 2–8, Lk. ix. 28–36. The fact that this is an account of a revelation made to three disciples only, not to be divulged

until after the Resurrection, affords some justification for regarding the narrative with suspicion. Some of the details seem to be due to the influence of the O.T. story of the Transfiguration of Moses (Ex. xxxiv. 29, xxiv. 12–18: cf. also S. Paul's use of that story in 2 Cor. iii. 7 f., and the possible allusion to the Transfiguration of Christ (iii. 18)). The evidential value of the narrative is obvious: Jesus is seen in glory; in the presence of the representatives of the Law and the Prophets he is Divinely proclaimed Messiah, and the disciples are bidden to "hear him" as the "prophet like unto me" foretold by Moses (Deut. xviii. 15).

On the other hand, behind the narrative in its present form may lie the record of the spiritual experience of one or more of Christ's intimate disciples, in retreat with him in the hills; an experience for which the recent incidents had been the psychological preparation, and which was inevitably determined as to its form by popular beliefs and O.T. imagery.

1. The precise dating of the incident, if it is not due to genuine reminiscence, may be accounted for by Ex. xxiv. 16. With the choice of these three disciples cf. Mk v. 37, Mt. xxvi. 37.

2. μετεμορφώθη. The transformation of the world in the Age to Come extends also to those who will inhabit it: the dead will be raised incorruptible and the living will be changed; 1 Cor. xv. 51 f., 2 Baruch li. The vision is thus an apocalypse of the glory of Christ in the New Age.

καὶ ἔλαμψεν κ.τ.λ. Both Mt. and Lk., probably under the influence of Ex. xxxiv. 29, insert a reference to the transfiguring of Christ's face. For Mt.'s simile here cf. Apoc. i. 16 (of the glorified Christ); Dan. xii. 3, 4 Ezra vii. 97, Mt. xiii. 43 (of the righteous); Apoc. x. 1, 2 Enoch i. 5, xix. 1, 2 (of the angels).

τὰ δὲ ἱμάτια κ.τ.λ. Cf. Dan. vii. 9 *τὸ ἔνδυμα αὐτοῦ ὡσεὶ χιὼν λευκόν.*

3. There is some evidence for a Jewish belief (*a*) that Moses like Elijah did not taste death, but was translated, (*b*) that he would accompany Elijah on his return. See Apoc. xi. 3 f. and Charles' note. Lk. supplies the topic of their conversation.

4. Possibly **καλόν ἐστιν ἡμᾶς ὧδε εἶναι** means "It is well that we are here: Moses and Elijah need not depart, for we can provide shelter" (cf. Lk. ix. 33). Peter did not realize that the scene must necessarily be impermanent: that it "behoved the Christ to suffer" and so "to enter into his glory" (Lk. xxiv. 26, cf. Lk. ix. 31). Mt.'s substitution of **ποιήσω** for *ποιήσωμεν* should be noticed.

5. The cloud is the Shekinah, the sign of the Divine Presence, into which Moses entered (Ex. xxiv. 15 f.), and which will again become visible when "God shall again gather the people together, and mercy come" (2 Macc. ii. 8). **οὗτός ἐστιν κ.τ.λ.**: see note on iii. 17. **ἀκούετε**

αὐτοῦ: cf. Deut. xviii. 15. There is no evidence in Jewish sources of any Messianic interpretation of this passage, but see Acts iii. 22, vii. 37, Jn i. 21, and note on ii. 13–23.

6. Mk represents the disciples as terrified by the supernatural glory of Christ. Both Mt. and Lk. however think it more suitable that they should fear the subsequent manifestation of the Divine Presence in the cloud (Lk.) or the voice (Mt.).

7. Mt. only.

9. Mt. and Lk. both omit Mk's statement that the disciples failed to understand Christ's reference to the Resurrection.

A question about Elijah.

10–13. ‖ Mk ix. 11–13: Lk. omits. The form of the question "Why do the scribes say...?" suggests that when Mk wrote the non-appearance of Elijah was already urged as an objection to the Christian claim by Jewish opponents, as it was at a later date (Justin, *Dial.* 49). The belief that Elijah must come before the Day was not peculiar to the scribes: it was the teaching of Scripture itself (Mal. iv. 5).

11. The difficulty of this verse lies in the apparent sanction given to the belief that Elijah would restore all things, while the Baptist's mission, if this was its purpose, had ended in failure. Possibly Mk's ἀποκατιστάνει is the present of attempted action (Mt. has assimilated to the LXX of Mal. iv. 5). Another solution of the difficulty is to take the sentence as interrogative: "Does Elijah restore all things? Then how is it written of the Son of Man?"

12. Mk proceeds: "And how is it written of the Son of Man, that he should suffer many things and be set at nought?"; i.e., if the prophecy means that Elijah's mission is to be successful, why do the Scriptures teach the rejection of the Son of Man? Then Christ solves the difficulty: the Restoration involves the suffering of the forerunner as well as of the destined Messiah. Elijah has already come, and his fate has been that predicted by Scripture. Mk's καθὼς γέγραπται ἐπ' αὐτόν is usually explained as a reference to 1 Kings xix. 10 (cf. xiv. 5 note), but it may refer to some apocryphal writing. In the Biblical Antiquities of Philo (composed about the same time as the first Gospel) God says to Phinehas, here identified with Elijah, "Thou shalt be lifted up...and shalt be there until I remember the world. And then will I bring you, and ye shall taste death" (xlviii. *ed.* M. R. James): cf. also Apoc. xi. 6, 7. Mt. has endeavoured to remove the obscurities of Mk.

13. Mt. only.

The Healing of a Lunatic Boy.

14–20. ‖ Mk ix. 14–29, Lk. ix. 37–43. The presence of a crowd (and scribes: Mk) suggests that we must not connect this incident too closely with the preceding narrative: it may belong to the return to Galilee (cf. Mk ix. 15). Possibly Mk inserted it here because the dispute, the lunatic boy (the sign that the power of evil had not yet been broken), the helplessness of the disciples without Christ, the amazement of the crowd when they saw him, formed a parallel to the scene encountered by Moses on his return from the mount (Ex. xxxii. 1–6, xxxiv. 30).

15. Mt. abbreviates the account of the boy's attacks: the symptoms are those of epilepsy.

17. The words here ascribed to Christ have perhaps been influenced by Num. xi. 11 f.: Christ like Moses found Israel a heavy burden. Mt. and Lk. apparently agree against Mk in inserting **διεστραμμένη** and **ὧδε**: this may be due to independent revision (*διεστραμμένη* comes from Deut. xxxii. 5). But there is some evidence for omitting both words in Lk.'s text (Streeter, *Four Gls.* p. 317).

18. Mt. abbreviates, omitting any suggestion of delay in the cure: cf. last paragraph of note before viii. 1.

20. In Mk Christ replies *τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν εἰ μὴ ἐν προσευχῇ*. Mt. substitutes **διὰ τὴν ὀλιγοπιστίαν ὑμῶν** (cf. viii. 26, xiv. 31, xvi. 8), and adds a saying about the power of even a little faith, which suits the context so ill that scribes have emended *ὀλιγοπιστίαν* to *ἀπιστίαν* (CDE etc. 𝔏 𝔖 vg. hl.). The saying seems to be a conflation of Mk xi. 22, 23 and a Q parallel (Lk. xvii. 5, 6).

ἐρεῖτε τῷ ὄρει τούτῳ. To uproot mountains was a familiar rabbinic metaphor for the removal of apparently insuperable difficulties: cf. 1 Cor. xiii. 2.

The Return through Galilee and Second Prediction of the Passion

22–23. ‖ Mk ix. 30–32, Lk. ix. 43–45. Mk describes a secret journey through Galilee; cf. note on xiv. 12.

22. συστρεφομένων δὲ αὐτῶν. Cf. Acts xi. 28 D *συνεστραμμένων δὲ ἡμῶν*. Swete suggests that they had broken up into small parties for greater secrecy, but it is strange that Mt. should describe this teaching as given *while* they were collecting together. McNeile thinks that Mt. may mean no more than "while they were moving about together." The v.l. *ἀναστρεφομένων* avoids the difficulty.

23. τῇ τρίτῃ ἡμέρᾳ. See note on xvi. 21. Mk attempts to answer the question "If Christ predicted his death and resurrection in such explicit terms, why were the disciples unprepared for both?" But Mt.

and Lk. found it difficult to accept his statement that they "understood not the saying and were afraid to ask him." Lk. explains that their ignorance was part of the Divine plan; Mt. substitutes the harmless *καὶ ἐλυπήθησαν σφόδρα*. See xvii. 9 note.

The Temple Tax.

24–27. Mt. only. The fact that the payment of the half-shekel formed part of the instructions given to Moses on the mount (Ex. xxx. 13) may have led Mt. to introduce the incident at this point. He may also have regarded it as an illustration of the discourse on "Offences" that is to follow (cf. *v.* 27).

24. The note of locality comes from Mk ix. 33. **οἱ τὰ δίδραχμα λαμβάνοντες** = the collectors of the tax paid towards the upkeep of the Temple.

25. τέλη = the customs collected by the *τελῶναι*: *κῆνσος*, *census* = the capitation tax, cf. xxii. 17, Rom. xiii. 7. "Both, according to Oriental conceptions, are to be levied on, and exacted from, the foreigner and the tributary only" (Montefiore, *Syn. Gls.* p. 673).

26 f. The implication is clear—the Christians are the "sons of the Kingdom," the Jews are foreigners. It is therefore right that Jews should pay the Temple tax; Christians are exempt. Nevertheless they should continue to pay it, lest they should cause offence to their fellow-countrymen and so hinder their conversion to Christianity. When the Christian community ceased to be an association within Judaism the question whether the Jewish Christian should continue to contribute towards the Temple upkeep must have presented itself. One solution of the problem is preserved here, supported by the authority of Christ's words and example. It is impossible to determine upon what foundation of fact the story rests; the attitude towards the Jew here attributed to Christ is clearly incredible, while the miracle stands in a class apart and appears to contravene the principle laid down in iv. 4.

The insertion of the story is no evidence that this gospel was composed before the destruction of the Temple. The Romans continued to levy the tax, though they diverted the proceeds to the support of the temple of Jupiter Capitolinus (cf. Josephus, *B.J.* VII. 6. 6).

On Offences.

XVIII. 1–35. A collection of sayings, based upon Mk ix. 33–50. As edited by Mt. this discourse is intended to throw light upon a problem which confronted the local church, that of reconciling Christ's teaching upon repentance and forgiveness with a proper regard for the moral

welfare and reputation of the community. In the church there were not only *δίκαιοι*, those far advanced in the Christian life, but also *μικροί*, those who were still babes in Christ and easily led astray (cf. x. 42, and the use of *νήπιοι* in Rom. ii. 20, 1 Cor. iii. 1, Eph. iv. 14, Heb. v. 13). The more mature Christians needed to be warned of the danger of despising such "little ones" and of refusing forgiveness to the penitent. On the other hand, there must be a limit to the extent to which scandal within the community can be tolerated: he who causes others to backslide and the impenitent sinner must be excommunicated.

1–5. *On Greatness.* || Mk ix. 33–37, Lk. ix 46 f.

1. Mt. again spares the disciples. Mk relates that they had disputed in the way who was the greatest, and were silent when Christ asked them the subject of their dispute. Mt. adds **ἐν τῇ βασιλείᾳ τῶν οὐρανῶν**, i.e. in the Church.

2. In Mk this incident has no real connection with the preceding one, which is closed by a saying omitted by Mt.

3, 4. "Only by repentance and new birth can one enter the Kingdom (the Church); it is the humblest penitent who is the greatest within it." Not in this context in Mk: *v.* 3 seems to be an adaptation of words spoken at the Blessing of the Children; for *v.* 4, cf. xxiii. 12.

ἐὰν μὴ στραφῆτε κ.τ.λ. Cf. Mk x. 15: *ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον*; it is those who in the spirit of a little child welcome the reign of God within their hearts now who will enter into it hereafter. But Mt. interprets *ὡς παιδίον* primarily of the need of conversion, which was not only the preliminary to the "new birth" of baptism, but the mark of the Christian life. Similarly the Jewish proselyte on his baptism "became like a little child" (Abrahams, *Studies*, I. p. 41).

5. This saying follows *v.* 2 in Mk. See x. 40 note. **ἐπὶ τῷ ὀνόματί μου** here probably means "on the ground of my name invoked on him in baptism."

6–9. *On Occasions of Stumbling.* || Mk ix. 42–48; Lk. xvii. 1 f. (Q?): Mt. conflates his sources; he is perhaps using an independent version of Lk. xvii 1 f.

6. ὃς δ' ἂν σκανδαλίσῃ κ.τ.λ. Cf. Rom. xiv. 13, 1 Cor. viii. 9–13.

Mt. may have had in mind antinomian "false prophets," who were not satisfied with teaching the abrogation of Law, but "turned the grace of God into lasciviousness" (Ju. 4), and to whose teaching Gentile converts might lend a ready ear: cf. vii. 15, xiii. 41 *πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν.*

μύλος ὀνικός. The larger kind of mill, as distinguished from the handmill. Cf. Josephus, *Ant.* XIV. 15. 10. "The Galileans revolted

from their commanders, and took those of Herod's party, and drowned them in the lake."

8, 9. See v. 29, 30. It is possible that in this context the words are intended to suggest that members who lead others into sin should be cut off from the body of the Church.

10–14. *On Contempt.*

10. Peculiar to Mt. "'To see God's face continually' is a metaphor taken from Oriental court ceremony. Those most intimate with and honoured by the King have constant, unimpeded access to his presence" (Montefiore, *Syn. Gls.* p. 679). Cf. Jubilees xxxv. 17, "And fear thou not on account of Jacob; for the guardian of Jacob is great and powerful and honoured, and praised more than the guardian of Esau," Acts xii. 15; Hebs. i. 14. Like other sayings incorporated in this section, the words may originally have been spoken of children in a literal sense; but as interpreted by Mt. of the imperfect and frail "babes in Christ" they do not lose in beauty.

[**11.** A gloss from Lk. xix. 10.]

12–14. Every effort must be made to reclaim the weak brother: excommunication can be only the last resort. Lk. has an independent version of the parable (xv. 3–7). It is instructive to notice that according to Lk. the parable was spoken in answer to the objection that Christ received and ate with "sinners," and the lesson drawn from it was that there is greater joy in heaven over one penitent "sinner" than over ninety-nine *δίκαιοι* who need no repentance.

15–20. *On the treatment of Offences by the Community.* For this and the following sections Mt. appears to be using an expanded version of the sayings in Lk. xvii. 3, 4 (Q?): see *vv.* 6–9 note.

15. **ἐὰν δὲ ἁμαρτήσῃ.** The words *εἰς σέ* should probably be added with D *al.* 𝔏𝔖 vt.$^{s.c.}$. "Brother" here means "fellow Christian"; cf. v. 22 note.

ἔλεγξον. Cf. Lev. xix. 17 *οὐ μισήσεις τὸν ἀδελφόν σου τῇ διανοίᾳ σου· ἐλεγμῷ ἐλέγξεις τὸν πλησίον σου*; Test. Gad. vi. 1; Jas. v. 20.

16. The quotation from Deut. xix. 15 is not very apposite, as the others are there to support the reproof of the offended brother, not as witnesses of the offender's sin.

17. On *ἐκκλησία* see xvi. 18 note. **ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης:** a strange lapse, but evidence that Mt. is here drawing upon a Judaistic source.

18. See xvi. 19 note. The position of the saying here is probably due to Mt.; the connection of verses 18–20 with one another appears to be an artificial one.

20. The Jewish version of this saying is given in Taylor *Sayings*

p. 43 "Two that sit together and are occupied in words of Torah have the Shekinah among them."

21–35. *On Forgiveness.* See note before the previous section. Another version of *vv.* 21, 22 occurred in the Gospel according to the Hebs (quoted by Streeter, *Four Gls.* p. 282).

22. ἕως ἑβδομηκοντάκις ἑπτά. A reference to Gen. iv. 24 (LXX). Whether this should be translated "seventy-seven times" (so Heb.) or "seventy times seven" makes no difference to the meaning of the saying. The duty of unlimited forgiveness is substituted for the natural longing for unlimited revenge.

23 f. Mt. has probably added the illustrative parable.

In the Neighbourhood of Jericho

XIX. 1, 2. ‖ Mk x. 1; cf. Lk. xvii. 11.

1. καὶ ἐγένετο κ.τ.λ. On the formula see vii. 28 note.

εἰς τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. So probably Mk, though there is a variant reading there, *καὶ πέραν τοῦ* Ἰ. Whichever reading is adopted in Mk the words are difficult to interpret. If the locality reached is Peraea, that is not *τὰ ὅρια τῆς* Ἰουδαίας. If a journey to Judaea *via* Peraea is meant, this is a strange way of describing it, as the v.l. in Mk, *διὰ τοῦ*, indicates. If *καί* is read in Mk, the words still seem to imply a single journey, and not a series of journeys partly in Judaea, partly in Peraea (so Swete). Lk. makes Christ travel through Samaria—this was not the usual pilgrim route, but Peraea was in the territory of Antipas. Burkitt conjectures that Peter and some of the disciples went through Peraea, Christ and others through Samaria (see xvii. 22 note), so that Peter, when describing the end of the journey, thinks of Christ as reaching Judaea "on the other side of the Jordan," because he himself was then on the Peraean side (*Gl History* p. 96 n.).

2. ἐθεράπευσεν. Mk *ἐδίδασκεν*: the public teaching avoided in Galilee is now resumed.

3–9. *On Divorce.* ‖ Mk x. 2–12; cf. Mt. v. 31, 32, Lk. xvi 18.

3. πειράζοντες αὐτόν. To determine not only his attitude towards the Law (reports as to which may have reached them), but also his attitude towards that *cause célèbre*, the divorce of Antipas: was he prepared to run the risk of sharing the Baptist's fate? [Possibly *προσελθόντες Φαρισαῖοι* should be omitted from Mk's text: cf. xxii. 15, 34.]

κατὰ πᾶσαν αἰτίαν. By adding this clause here, and *μὴ ἐπὶ πορνείᾳ* in *v.* 9, Mt. has transformed the question about the legitimacy of divorce into a request to give a decision as to the proper grounds of divorce: see v. 32 note.

4, 5. Christ appeals from Deut. to Gen.: the latter represents the Divine purpose, the former a temporary concession. Cf. his treatment of the laws of Purification, xv. 10, 11 note.

9. In Mk this is addressed to the disciples in the house, in reply to further questioning, and a second clause is added, condemning the woman who, like Herodias, leaves her husband to marry another: cf. *v.* 3 note. On **μὴ ἐπὶ πορνείᾳ** see notes on *v.* 3 and v. 32.

10–12. *On Celibacy.* Mt. only.

10. ἡ αἰτία seems to refer to *v.* 3 (*κατὰ πᾶσαν αἰτίαν*), and to mean "grounds for divorce" (but cf. M.M. *Vocab.* s.v.). "If divorce can only be secured for unchastity, it is better not to marry." We may however suspect from the clumsy wording that Mt. has introduced the reference to the grounds for divorce: Christ is not likely to have permitted such an inadequate view of marriage to have passed without further comment. If all reference to divorce is omitted, the question asked is one which closely concerned the primitive church: whether celibacy is or is not a Christian ideal. The reply gives an answer to the further question: if it is an ideal, should it be required of all Christians? (cf. 1 Cor. vii. 1–7, 1 Tim. iv. 3, Apoc. xiv. 3, 4, Lk. xx. 35). Within Judaism itself there were ascetic circles—the Essenes, the Therapeutae—where celibacy was the rule: it is quite possible therefore that Christ should have been asked whether it is better not to marry. The sayings here attributed to him are not out of harmony with his teaching on Renunciation (cf. xix. 29 f.): S. Paul's ruling in 1 Cor. vii. 1–7 may show acquaintance with some such traditional sayings of Christ.

13–15. *On Children.* ‖ Mk x. 13–16, Lk. xviii. 15–17.

13. Abrahams (*Studies* I. p. 119) mentions the modern Jewish custom of taking the children to the Rabbi, "who places his hand on the head of the children in the synagogue, and blesses them."

14 f. Both Mt. and Lk. omit the reference to Christ's indignation and to his "embrace." For the latter omission cf. xviii. 2 and Mk ix. 37.

16–22. *On Possessions.* ‖ Mk x. 17–22, Lk. xviii. 18–23.

16. On **εἷς** see viii. 19 note. **διδάσκαλε, τί ἀγαθὸν ποιήσω** is substituted for Mk's *διδάσκαλε ἀγαθέ, τί ποιήσω*: Mt. will not represent Christ as disclaiming "goodness," so he rewrites question and answer.

17. τί με ἐρωτᾷς κ.τ.λ. Mk: *τί με λέγεις ἀγαθόν;* The man has asked him what he shall *do* to inherit eternal life. But eternal life is primarily a matter of character, not of conduct. So Christ replies: "Why do you call me 'good'? Is your conception of goodness adequate? Do you estimate it by human standards or the Divine?" Cf. v. 48.

εἰ δὲ θέλεις κ.τ.λ. It is characteristic of Mt's. outlook that this should be his version of *τὰς ἐντολὰς οἶδας*.

19. ἀγαπήσεις κ.τ.λ. An unintelligent addition by Mt. Even the most self-satisfied would shrink from claiming that they had always observed that commandment.

20. τί ἔτι ὑστερῶ; Mk: *ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν καὶ εἶπεν αὐτῷ· ἓν σε ὑστερεῖ.*

21. εἰ θέλεις τέλειος εἶναι. Mt. only: cf. v. 48 and *v.* 17 *supra*.

ὕπαγε κ.τ.λ. "How far, even in the sphere of conduct, are you prepared to go? Is your conception of God's claims upon your obedience adequate?" "If the man was really keen about goodness, let him make the one great sacrifice which would prove his keenness... The 'one thing which was wanting' was the ideal" (Montefiore, *Syn. Gls.* p. 249).

23–26. || Mk x. 23–27; Lk. xviii. 24–27.

24. διὰ τρήματος. If *τρυπήματος* (DL ω) is read here, the agreement between Mt. and Lk. against Mk disappears.

The metaphor is apparently a current proverbial expression: it is found elsewhere in the form "an elephant through the eye of a needle."

25. Perhaps **τίς** = *τίς πλούσιος;* The disciples cannot have been so uninfluenced by the teaching both of Christ and of the O.T. as to suppose that the rich stood a better chance of salvation than the poor.

26. All human effort to enter the Kingdom would be in vain save for the grace of God.

27–30. || Mk x. 28–31; Lk. xviii. 28 f.

28. Christ's answer according to Mk is given in *vv.* 29, 30. Mt. has inserted a saying of which another version is preserved in Lk. xxii. 29, 30: it is clearly out of place in this context.

ἐν τῇ παλιγγενεσίᾳ. The reference is to the creation of a New Heaven and a New Earth, an expectation which is as prominent in the Christian Apocalypse (xxi) as in its Jewish predecessors: cf. also 2 Pet. iii. 10–13. *παλιγγενεσία* is used in a similar connection in Philo *De Mund.* xv: it has been given a new connotation in Tit. iii. 5.

ὅταν καθίσῃ κ.τ.λ. Cf. 1 Enoch lxii. 5, "When they see that Son of Man sitting on the throne of his glory."

καθήσεσθε κ.τ.λ. Cf. 1 Enoch cviii. 12, "And I will bring forth clad in shining light those who have loved my holy name, and I will seat each on the throne of his honour."

κρίνοντες κ.τ.λ. Cf. Wisd. iii. 8, "(The righteous) shall judge nations, and have dominion over peoples." Dan. vii. 22, "Judgement was given to the saints of the most High...the saints possessed the Kingdom." 1 Cor. vi. 2, Apoc. xx. 4: see also Apoc. xxi. 12–14.

29. οἰκίας. "Property"; but Mk *οἰκίαν*, "home." Lk. adds *γυναῖκα* to the list.

πολλαπλασίονα λήμψεται. "Even in this present time the disciple will reap a reward far exceeding his sacrifice." But Mt., by omitting *ἐν τῷ καιρῷ τούτῳ*, transfers this promise as well as "eternal life" to the Age to Come.

The clause that follows in Mk, *οἰκίας...μετὰ διωγμῶν*, which is wanting in both Mt. and Lk., seems to be an early gloss that had made its way into the text, indicating that the promise was fulfilled to the letter in the primitive community (Acts ii. 44)—though, it is true, they had to suffer persecution also.

30. A saying which also occurred, with the words in the reverse order, in Q (Lk. xiii. 30, Mt. xx. 16).

XX. 1–16. The parable is peculiar to Mt. He inserts it here to illustrate the preceding saying, which of course it fails to do, since in the story all receive the same. The point of the parable is that men must not think of future reward as a wage the proportions of which can be nicely calculated in accordance with the length or the conditions of their service. All "reward" in the last resort is the outcome, not of human merit, but of Divine grace (cf. xix. 26).

1. ἅμα πρωΐ. *ἅμα* is probably adverbial, but may be a preposition followed by *πρωΐ* as a substantive in the dat. (cf. M.M. *Vocab.* s.v.).

2. ἐκ δηναρίου τὴν ἡμέραν. Tobit's daily wage (To. v. 15).

15. "Do you grudge my generosity?": see vi. 23 note.

16. See introductory note to the parable.

The Third Prediction of the Passion

17–19. ‖ Mk x. 32–34; Lk. xviii. 31–34. Mk's account of this third solemn announcement of suffering and death has a dramatic quality which the later evangelists fail to reproduce. See xvi. 21, xvii. 23 notes.

The Sons of Zebedee.

20–23. ‖ Mk x. 35–40; omitted by Lk. (Mk ix. 30–37 may be a "doublet" of x. 32–45; cf. also Lk. xxii. 24–30.)

20, 21. Mt. endeavours to spare James and John by putting the request into their mother's mouth, though in the following verse Christ's reply is addressed to the sons.

βασιλείᾳ. Mk *δόξῃ*: cf. a similar change xvi. 28.

22. For "cup" as a metaphor of suffering cf. Lam. iv. 21, Is. li. 17, Jer. xlix. 12, etc. Mt. omits the reference to "baptism."

23. It is doubtful whether this prophecy was literally fulfilled in

the case of John: see Charles, *Rev.* i. p. xlv. f. for the evidence for his martyrdom. **ἡτοίμασται**: cf. xxv. 34.

On Service.

24–28. || Mk x. 41–45: omitted by Lk. here, but cf. Lk. xxii. 24–30.

25. οἱ ἄρχοντες. Mk has *οἱ δοκοῦντες ἄρχειν*: it is God who is King of all the earth. Cf. Gal. ii. 6.

26. ἐστίν. So Mk: probably *ἔσται* should be read here with ℵ CE 𝔏 vt. 𝔖 vt.^{c} etc.

28. ὥσπερ...διακονῆσαι. The corresponding words in Lk.'s version are: *ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἰμὶ ὡς ὁ διακονῶν.*

καὶ δοῦναι τὴν ψυχὴν αὐτοῦ κ.τ.λ. There is no corresponding clause in Lk. xxii.

It is evident that Christ not only believed that suffering and death awaited him, but went up to Jerusalem deliberately to meet that fate. His words and actions at the Last Supper moreover show that he believed that he was giving his life for others. We do not know by what steps he reached the conclusion that his death was "a necessity in accordance with a Divine purpose" (*δεῖ*), or how he conceived that it would avail for other men; yet the idea of the need of atonement for sins permeates the O.T. It underlies the sacrificial system of the Temple, the prophetic conception of the Suffering Servant, and, at a date not far removed from the Christian era, it led the author of 4 Macc. to depict the martyrs as having become "a ransom for our nation's sin" (4 Macc. xvii. 21, 22, cf. vi. 29). The saying of Christ preserved here is his most explicit statement on the subject. He gives his life as a **λύτρον ἀντὶ πολλῶν**. *λύτρον* occurs fairly often in the LXX, where it "is always used to denote an equivalent" (M.M. *Vocab.* s.v.). Thus it is used of the ransom for a life (Ex. xxi. 30, etc.), of the price of a captive (Is. xlv. 13), of the redemption price of a slave (Lev. xix. 20, etc.), or of land (Lev. xxv. 24). See Westcott, *Hebrews*, p. 297 f. Christ "contemplates a *λύτρον* which is *ψυχὴ ἀντὶ ψυχῆς* (Lev. xxiv. 18)" (Swete, *Mark*, p. 241), but we are not told why it must be paid or how it will be effective. His hearers would understand that it was sin that made this action necessary: cf. Is. liii. 6 f. and the passage from 4 Macc. already quoted. **πολλῶν** should not be pressed to mean "and not for all: only for the elect": the one life given is contrasted with the many redeemed—1 Tim. ii. 6, *ἀντίλυτρον ὑπὲρ πάντων* goes beyond the letter of the saying, but may be a correct interpretation of its meaning.

While it is true that verbal agreement with Is. liii. 11, 12 is limited to the one word "many," the connection of thought in *vv.* 27, 28, very

strongly suggests that Christ had in mind the picture of the Suffering Servant. But only in Lk. xxii. 37 is a direct quotation from Is. liii. attributed to Christ, and it is believed by some that "the application of Is. liii as a prediction of the Passion of Jesus was the work of Gentile Christians" (Burkitt, *Christian Beginnings*, p. 39). For a presentation of the traditional view see Burney, *The O.T. Conception of Atonement fulfilled by Christ*, and cf. Rawlinson, *N.T. Doctrine of the Christ*, p. 238 f.

[There is an interesting interpolation after ἀντὶ πολλῶν in some "Western" texts, which begins "But seek ye from littleness to increase," and concludes with an illustration from table-manners parallel to Lk. xiv. 8–10.]

At Jericho

29–34. ‖ Mk x. 46–52: Lk. xviii. 35–43.

30. δύο τυφλοί. Mk: Βαρτιμαῖος τυφλὸς προσαίτης: see notes on viii. 28, ix. 27–31.

34. ἥψατο τῶν ὀμμάτων αὐτῶν. The fact that there is nothing corresponding to this in Mk's narrative, but that in Mk viii. we find πτύσας εἰς τὰ ὄμματα αὐτοῦ (*v.* 23, the only instance of the use of the subs. elsewhere in N.T.), ...ἔθηκεν τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ (*v.* 25), strengthens the conjecture that Mt. is making compensation here for the omission of that miracle in its Marcan context.

The Triumphal Entry

XXI. 1–11. ‖ Mk xi. 1–11, Lk. xix. 29–38, Jn xii. 12–19.

1. εἰς Βηθφαγή. Mk (probably) Βηθφαγὴ καὶ Βηθανίαν.

2. ὄνον...καὶ πῶλον. Mk Lk. πῶλον, Jn ὀνάριον. Mt. adds the ass under the influence of Zech. ix. 9; but he is mistaken in his interpretation of the prophecy, which, as Jn realizes, only refers to one animal.

3. εὐθὺς δὲ ἀποστελεῖ αὐτούς. In Mk this is part of Christ's message to the owner: "straightway he sendeth it back hither."

5. εἴπατε...Σιών = Is. lxii. 11; the remainder is from Zech. ix. 9. For other instances of composite quotations in the Gospels, see Lk. iv. 18 f., Mk i. 2 f. Though Mt. alone of the synoptists quotes this prophecy of the Messianic King who comes to Jerusalem riding not upon a war-horse but upon an ass, Christ appears to have had it in mind when he chose thus to enter the city.

8. κλάδους ἀπὸ τῶν δένδρων. Cf. the entry of Simon Maccabeus "with praise and palm branches" after he had "cleansed the citadel from its pollutions" (1 Macc. xiii. 50 f.). Jn has "palm branches." For the spreading of garments as a sign of homage cf. 2 Kings ix. 13.

9. According to the Marcan tradition, among the shouts of the people were to be heard fragments of Ps. cxviii: "Hosannah"... "Blessed be he that cometh in the name of the Lord." Green branches were closely connected in the Jewish mind with the "Hosannah" of this Ps.: when it was used at Tabernacles the branches then carried were waved at the Hosannah—indeed the branches themselves were known as "Hosannahs." If, then, boughs or litter were strewn in the path of the great prophet of the Kingdom by some of the crowd as a spontaneous act of homage, this may well have suggested the Hosannah cry. The narrative in Mk does not necessarily imply more than "eschatological excitement"; did not Jesus himself preach the coming of the Kingdom? It is difficult to suppose that the people greeted him as Messiah.

Burkitt has made the attractive suggestion that the behaviour of the crowd was really due to the association of both branches and the Hosannah with the feast of the Dedication, when the cleansing of the Temple by Judas Maccabeus was celebrated. The Galilean pilgrims knew that Jesus was about to purge his Father's house and purify the sons of Levi; "a new Dedication—that is the connecting link between the Entry and the Cleansing" (*J.T.S.* Jan. 1916). But if any rumour to this effect had spread, would not the authorities have made some effort to prevent Christ's action? The story suggests that they were taken by surprise.

ὡσαννὰ τῷ υἱῷ Δανείδ. *τῷ υἱῷ Δ'* is a characteristic addition by Mt.: see note on ix. 27.

εὐλογημένος κ.τ.λ. In the Ps. *ἐν ὀνόματι Κυρίου* must be connected with *εὐλογημένος*, not with *ὁ ἐρχόμενος*, though probably the evangelists connected it with the latter. Mt. omits another cry recorded by Mk: *εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δανείδ*—but cf. his addition to the first clause.

ὡσαννὰ ἐν τοῖς ὑψίστοις. So Mk. Hosannah = "Save, we pray thee," "God save the People!" It is clear that the Aramaic-speaking crowd could have added neither "in the highest" nor "to the Son of David" to such a cry. But the fact that these clauses do occur in the Gospels shows that a new meaning has been given to the cry by men who were no "Hebraists": it was evidently employed in the sense of "Praise!": cf. *αἰνεῖτε αὐτὸν ἐν τοῖς ὑψίστοις* Ps. cxlviii. 1 LXX and Lk.'s paraphrase *ἐν οὐρανῷ εἰρήνη καὶ δόξα ἐν ὑψίστοις*; Mt. xxi. 15, 16 (*αἶνον*) and Did. x. 6 *ὡσαννὰ τῷ θεῷ Δανείδ.*

11. Mt. only: it is curious that he should represent the Galileans as giving Jesus no higher title than that of prophet.

The Cleansing of the Temple

12, 13. ‖ Mk xi. 15–18, Lk. xix. 45, 46, Jn ii. 14–17. Christ no doubt had in mind the prophecy of Malachi iii. 1–4. Mk places this event on the day following the entry, but Mt. makes it follow immediately. This change has the further advantage of enabling him to bring together the incidents of the cursing and of the withering of the fig tree, which in Mk are separated by a day.

12. The commerce was in the materials of sacrifice. The Temple tax (cf. xvii. 24 f.) had to be paid in "Tyrian" coinage: hence the need of the money changer, who charged a fee, *κόλλυβος* קולבון, for his services (*κόλλυβος*: "a small coin," then "rate of exchange").

13. The first quotation is from Is. lvi. 7 (LXX). It is strange that Lk. as well as Mt. should omit *πᾶσιν τοῖς ἔθνεσιν*, and suggests that the clause is a later addition to the text of Mk. The Temple traffic took place in the Court of the Gentiles.

σπήλαιον ληστῶν is from Jer. vii. 11 (LXX). Abrahams states that "it was only under the aristocratic régime of the Temple's last decades that we hear of oppression. This occurred less with regard to the moneychanging than with regard to the prices of pigeons and so forth for the sacrifices." He allows that "there is evidence enough that certain rapacious priestly families were detested by the people" (*Studies*, I. p. 86 f.). Cf. the reference in Pesahim 57ª to Johanan b. Nidbai who "filled his belly from the holy sacrifices" (S. & B. I. p. 853). Lake regards Christ's protest against the commercial monopoly enjoyed by the priests as "the immediate cause of the crucifixion" (*Stewardship of Faith*, p. 38).

14–17. Mt. only. An account of "healings" again takes the place of a reference in Mk (xi. 18) to "teaching": cf. iv. 23, xix. 1.

15. See note on *ὡσαννὰ ἐν τοῖς ὑψίστοις v.* 9. Since both the cry of the children and the point of Christ's reply to his opponents depend on a misinterpretation of "Hosannah" the incident as it stands cannot be historical: but Lk. xix. 39 f. suggests that there is a substratum of fact.

The Fig Tree.

19–22. ‖ Mk xi. 11–14, 20–26.

19. On **μίαν** see viii. 19 note. Mk states that it was not the season of figs: but a show of leaves might suggest a premature crop.

παραχρῆμα. In Mk it was not found withered until the following day.

21. καὶ μὴ διακριθῆτε. *διακρίνεσθαι* occurs frequently in N.T. in the sense: "to be divided within oneself," "to doubt." This use "is not

likely to be a Christian coinage, but appears to have had its beginning in near proximity to Christianity" (Sanday and Headlam, *Romans*, p. 115).

οὐ μόνον κ.τ.λ. Mt. adds the reference to the fig tree, probably because he has in mind the saying about the sycamine tree (Lk. xvii. 6).

Although these sayings about faith and prayer occur in Mk in connection with the withering of the fig tree, the connection appears to be an artificial one: one would indeed hesitate to suppose that Christ drew such lessons from the incident. Lk. has another version of the saying about the power of faith in a different context (xvii. 6; see Mt. xvii. 20 note), where the metaphor employed is that of the removal into the sea, not of a mountain, but of a sycamine tree. He omits all this section of Mk, but in xiii. 6 f. he records a parable about a barren fig tree. If the account of the cursing of the fig tree is to be accepted as a record of fact, it would seem necessary to regard it as an acted parable of the Jewish nation, its show of promise, its unfruitfulness, and its ultimate fate. Others will feel that great difficulties are removed when the story is viewed as an interpretation of the parable recorded by Lk. mistakenly presented as an incident in the life of Christ.

A question of authority.

23–27. ‖ Mk xi. 27–33; Lk. xx. 1–8.

23. διδάσκοντι. Mk: *περιπατοῦντος*. But *διδάσκοντι* is omitted by 𝔏 vt$^{\text{abceff}^1\text{g}^2\text{hl}}$ 𝔖 vt$^{\text{s.c.}}$, and may be due to assimilation to Lk.

24. The authority for his actions and words was that by which John had taught and baptized. Did they question that? **ἐξ οὐρανοῦ** = *ἐκ Θεοῦ*.

28–32. *The Parable of the Two Sons.*

Mk continues: "And he began to speak to them in parables": the parable of the Vineyard follows. Mt. prefaces it by this parable, peculiar to him.

28–31. The textual variations here are interesting, for the authorities differ as to the order in which the sons are mentioned. The order in the text as printed is that of B 13 etc. 700 𝔈 𝔄 𝔈th (*ut vid.*). But the evidence for the alternative order, in which the son who refused and repented comes first, appears to be stronger: it is the reading of ℵCLD 1 etc. ω𝔏𝔖vt$^{\text{s.c.}}$ Orig. The B text can be explained as due to the identification of the disobedient son with the Jew, who was called first (an instance of allegorizing: see note on Parables before xiii). It is true that the evidence for the order *οὐ θέλω...ἐγώ, Κύριε*, is weakened by the fact that D 𝔏 vg.$^{\text{pler}}$ 𝔖vt.$^{\text{s}}$ make the Pharisees reply "The last," and so to

support the action of the disobedient son! But that πρῶτος in this verse is original is shown by the variations ὕστερος, ἔσχατος, among the supporters of the other reading.

32. A detached saying which Mt. has endeavoured to adapt to fit the context to serve as an interpretation of the parable. It has a parallel in Lk. vii. 29 f.: it is not possible to come to any conclusion as to the form in which the saying lay before either evangelist.

The Parable of the Vineyard.

33–46. || Mk xii. 1–12, Lk. xx. 9–18: see note before preceding parable.

33. His hearers could not fail to recognize that Israel was referred to: the picture is derived from Is. v. 1 f.

γεωργοῖς. Farmer tenants, who (*v.* 34) would pay to the owner a certain proportion of the produce or a fixed amount. Here they appear to represent the religious leaders of Israel.

37. τὸν υἱὸν αὐτοῦ. Mk has: ἔτι ἕνα εἶχεν, υἱὸν ἀγαπητόν: see below on following verse.

38. οὗτός ἐστιν κ.τ.λ. These words have been explained by the fact that the tenants' agreements were often for long periods. They might hope, in such a case, that with the death of the heir the property would eventually pass into their hands (S. and B. i. p. 871). But even if this explanation is thought satisfactory, the verse presents difficulties. How does it correspond to the present situation? According to McNeile it depicts the "insensate hostility" of the Jewish leaders; according to Swete, their hope to recover the allegiance of the people by the death of Christ. The simplest solution is that the verse represents a Christian elaboration of the parable. The words recall the "δεῦτε ἀποκτείνωμεν αὐτόν" of the brethren of Joseph (Gen. xxxvii. 20), who was Israel's beloved son (xxxvii. 2). Mk's ἔτι ἕνα εἶχεν may also point to the fact that the last messenger was originally described as one of the Lord's servants, and the possibility must be kept open that his presentation as the beloved son (cf. iii. 17 note) and heir is the outcome of Christian reflection upon the parable. Cf. A. Gray in *Hibbert Journal*, Oct. 1920.

41. In Mk Christ answers his own question; Mt. makes his hearers pronounce sentence on themselves.

οἵτινες κ.τ.λ. Mt. only. "In their seasons," because the "vineyard" of the Jews corresponded more nearly to our "orchard."

42. Ps. cxviii. 22 LXX: Christ quotes from the Ps. that contains the Hosannah cry—the details of the Marcan narrative seem to hang together. There is no need to connect the quotation with the reference

to "other husbandmen," as though it meant that "the pious...oppressed and misused by their religious leaders, will be advanced to honour" (McNeile), or that the Twelve will rule over the twelve tribes. The point of the parable is not that there will be other husbandmen, but that the death of God's last messenger will begin a new epoch in the history of the nation: God himself will interfere. And what of the rejected messenger? "Have ye not read in the scriptures...?"

οἱ οἰκοδομοῦντες. In rabbinic writings the learned in the Law are often compared to "builders."

43, 44. There are no corresponding verses in Mk.

43. An interpretation of the parable in which the "other husbandmen" are identified with the new Israel (for the metaphor cf. 1 Pet. ii. 9).

[**44.** This verse should be omitted (so D 33 𝔄 vt. 𝔖vt.^{s} Orig^{Mt}). It is interpolated from Lk. xx. 18, and appears to be a Christian comment on the Ps. verse, connecting the "stone" with the "stone of stumbling" of Is. viii. 14, 15, and the stone that represents the Eternal Kingdom in Dan. ii. 34, 44.]

46. ἐπεὶ κ.τ.λ. Mt. only: cf. *vv.* 11, 26, xiv. 5.

The Parable of the Wedding Feast.

XXII. 1–14. Peculiar to Mt., but probably another version of the parable in Lk. xiv. 16–24.

2. In Lk. a man makes a great supper: the reference is to the Messianic banquet (cf. Lk. xiv. 15). But though we find the days of the Messiah compared in Jewish writings to a banquet and to a marriage, it is always God who espouses Israel (cf. Hos. ii. 16 etc.), and not the Messiah: the latter is a Christian conception (see Apoc. xix. 7 f.). Probably therefore Lk. reproduces the original figure. Cf. ix. 15 note.

4. πάντα ἕτοιμα. Cf. R. Akiba's saying "The ledger is open; and the hand writes;...and everything is prepared for the banquet" (Taylor, *Sayings*, p. 60).

6, 7. There is no parallel to these verses in the Lucan parable, and they fit the context so badly that they are clearly a later addition when the destruction of Jerusalem by the Roman armies had taken place.

9. ἐπὶ τὰς διεξόδους κ.τ.λ. Perhaps "the issues of the streets" leading into the open country are meant, rather than the cross-roads where "the ends of the streets" meet (cf. M.M. *Vocab.* s.v.)

10. πονηρούς τε καὶ ἀγαθούς. Mt. here introduces an idea which is alien to the parable, in order to form a link with the following verses.

[The Parable of the Wedding Garment.]

11–14. These verses appear to be a fragment from another parable. rabbinic parallels illustrate its meaning, and may serve to show why Jewish Christians would not raise the objection that the man could not be expected to have a wedding garment. Thus Eccles. ix. 8 "Let thy garments be always white, and let not thy head lack ointment" is quoted as showing the need of being always prepared for the life to come by repentance, good works etc. The parable is told of the king who invited his servants to a feast without stating the day. The wise adorned themselves; the foolish went about their work, so that when the sudden summons came they were found in their workaday clothes, to the anger of the king and their own confusion (S. and B. i. p. 878; Allen, *Matt.* p. 235).

13. Mt.'s editing is visible here: cf. viii. 12, xxv. 30.

Tribute.

15–22 || Mk xii. 13–17; Lk. xx. 20–26.

15. Mt. ascribes to the Pharisees an action which in Mk is represented as that of the members of the Sanhedrin (see Mk xi. 27, xii. 13).

16. On the Herodians see xii. 14 note. Josephus uses Ἡρῳδεῖοι to describe Herod's partisans (*B.J.* i. 16. 6, cf. οἱ τὰ Ἡρῴδου φρονοῦντες *Ant.* xiv. 15. 10). Ἡρῳδιανοί may be a nickname: cf. Χριστιανοί. Those whose livelihood and interests were connected with the Herodian dynasty, and so with the maintenance of law and order under the dominion of Rome, would take one view in regard to the payment of tribute, the patriotic Pharisees another.

17. Cf. the account given by Josephus of the rising under Judas of Galilee, who "prevailed with his countrymen to revolt, and said they were cowards if they would endure to pay a tax to the Romans, and would, after God, submit to mortal men as their lords" (*B.J.* ii. 8. 1). The question was cunningly devised. Would Christ run the risk of losing the more patriotic of his Galilean adherents, or would he run the risk of being represented to the civil authorities as another Judas of Galilee?

18, 19. The coin with which the poll-tax was paid was a silver denarius, marked with the Emperor's effigy and an inscription.

20 f. τίνος. For wherever his coin circulates, there he is ruler. The idea occurs frequently in rabbinic sayings. God's promise to Abraham, "I will make thee a great nation," means that his coinage will be current in all the world: i.e. he will have universal dominion. His coins were marked on the one side with an old man and woman (Abraham

and Sarah), on the other with a young man and woman (Isaac and Rebecca). See reff. in S. and B. I. p. 884.

21. Both Caesar and God have their rights: to pay tribute to one is not to rob the other of his due. Cf. the saying attributed to R. Jonathan (3rd cent.) "We find in the Law, the Prophets and the Writings that men must discharge their obligations towards men as they must discharge their obligations towards God" (S. and B. I. p. 885). On the teaching of the Rabbis that "the law of the government is law" see Abrahams, *Studies*, I. p. 62 f.

22. But their question may have effected its purpose.

The Resurrection.

23. This is the first mention of the Sadducees in Mk; but cf. Mt. iii. 7, xvi. 1, 6, 11 f. The evidence of the N.T. and Josephus combines to show that while the Pharisees were the sect of popular piety, the Sadducees were the aristocratic and priestly party (cf. Josephus, *Ant.* XIII. 10. 6, Acts v. 17). Their denial of the later Jewish doctrine of the resurrection of the body, prominent in the reff. to them both in the N.T. and Josephus, is to be connected with the fact that they stood for the Written Law as against the Oral Tradition.

24. The argument is that since Moses gave the law of Levirate marriage, he cannot have believed in the doctrine of the resurrection of the dead. A question similarly designed to pour ridicule on the doctrine was asked of a Rabbi in Alexandria: whether the risen dead need observe the law requiring purification after touching a dead body! (S. and B. I. p. 888).

30. Cf. 2 Baruch li. 5, "transformed... into the splendour of angels": 1 Enoch xv. 6, 7. But it would seem that more material conceptions of the nature of the resurrection life were also current: see S. and B. I. p. 888.

31 f. The Sadducees do not object that the O.T. passage proves no more than the continued life of the patriarchs, because the belief in the resurrection of the body and the conception of any real life after death developed together. Until the 2nd cent. B.C. the prevailing view of existence after death is that reflected in Ps. lxxxviii. 5, "the dead... whom thou rememberest no more," although that is not the one most consistent with the prophetic conception of religion as a life of communion with God.

The Rabbis appealed to similar passages to that quoted here as showing that the patriarchs were not dead to God, but alive: cf. also 4 Macc. vii. 19, "believing that unto God they die not, as our patriarchs, Abraham and Isaac and Jacob, died not, but that they live unto God."

The Great Commandment.

34–40. ‖ Mk xii. 28–34: Lk. omits the incident in its Marcan context, but gives a parallel x. 25–28, which introduces the parable of the Good Samaritan.

34. Mt. again represents the Pharisees as conspiring against Christ (cf. Ps. ii. 2 *οἱ ἄρχοντες* **συνήχθησαν ἐπὶ τὸ αὐτὸ**...*κατὰ τοῦ χριστοῦ αὐτοῦ*; and Mt. ii. 3). But according to Mk the question was the outcome of a scribe's admiration of Christ's replies.

35. **νομικός** is a Lucan word: elsewhere in Mt. *γραμματεύς* only is used. It should perhaps be omitted here with 1 etc. 𝔏 vt.^{c} 𝔖 vt.^{s} Orig.$^{Matt.}$

36. Whether **ποία** here means "what class of commandment," or = *τίς* (cf. xix. 18), it is clear that the scribe desires to hear Christ's ruling on a question in debate. There is evidence that at the time attempts were being made "to find a basic principle for the whole of the Law" (Abrahams, *Studies*, I. p. 23). A would-be proselyte asked Hillel to teach him the Law while he stood on one foot, and the Rabbi's reply does not greatly differ from that of Christ: "That which thou hatest do not to thy fellow: this is the whole Law; the rest is commentary—go and learn it."

37 f. Christ quotes from the Jewish creed, the Shema' (Deut. vi. 4–9, xi. 13–21, Num. xv. 37–41), recited daily in the Liturgy. He combines Deut. vi. 4 with Lev. xix. 18. It is uncertain whether Christ was the first to bring together these two commandments (they are found in combination in the Testaments of the xii Patriarchs, and cf. Lk. x. 27), but Hillel (c. 20 B.C.) makes the Golden Rule fundamental in its negative form (see previous note); Akiba (c. A.D. 135) quotes it (as in Lev.) as "the greatest general principle in the Law." Other Jewish teachers pointed elsewhere: e.g. to Gen. v. 1.

37. **ἐν ὅλῃ κ.τ.λ.** *καρδία* comes from 4 Regn. xxiii. 25 (LXX), *διάνοια* from Deut. vi. 5 (LXX): both represent the same Heb. word.

40. Substituted for Mk's "there is no other commandment greater than these." Mt. omits the scribe's assent and Christ's commendation of him: see on *v.* 34.

The Son of David.

41–46. ‖ Mk xii. 35–37; Lk. xx. 41–44.

41 f. In Mk Christ, teaching in the Temple, asks why the scribes say that the Messiah is David's son: with Mt.'s alterations here cf. *vv.* 15, 34.

The question is meant to suggest that the conception of the Messiah

as a prince of the house of David is a mistaken one: Scripture itself implies that such a presentation is inadequate. See note on xvi. 13–20, and the passage from Pss. Solomon there quoted.

46. Added by Mt. **οὐδὲ ἐτόλμησέν τις κ.τ.λ.** comes from Mk xii. 34.

Denunciation of the Scribes and Pharisees.

XXIII. This long discourse takes the place of three verses in Mk (Mk xii. 38–40). Lk. has, in another context, a parallel discourse, containing three Woes against the Pharisees and three against the scribes. If this comes from Q, then Mt. has here conflated the Q discourse with a similar collection of sayings from Judaistic Christian circles.

2. 3. Mt. only. **ἐκάθισαν**: "sat and continue to sit"; cf. *εὐδόκησα* iii. 17. The scribes had succeeded to Moses' position, for they were the authorized exponents of the Law; but the Pharisees had not, save in so far as many of the scribes were Pharisees. Probably Mt. is responsible for the allusion to the Pharisees; cf. xxii. 34, etc.

3. λέγουσιν γὰρ καὶ οὐ ποιοῦσιν. Cf. xxi. 30. It is very improbable that such a charge could have been substantiated, save in regard to individuals. A grave difficulty is removed when these verses are regarded as an attempt made by Judaistic Christians to reconcile their reverence for the Law, as interpreted by the Tradition, with Christ's criticism of Pharisaism: Christ did not question the scribal interpretation of the Law but their failure to carry it out in practice.

4. Cf. Lk. xi. 46. For the metaphor of "binding" see xvi. 19 note; for that of "burdens" cf. xi. 30. It will be noticed that 3[a] and this verse reflect different attitudes towards the scribal interpretation of the Law. **οὐ θέλουσιν κ.τ.λ.** in this context suggests that the scribes do not observe the rules they themselves formulate: This is in itself unlikely, and the words may mean that they will not "stir a finger" to make the load any lighter.

5. Mt. only. With the reference to large phylacteries and fringes cf. Mk xii. 38.

6. Cf. Mk xii. 38, 39 = Lk. xx. 46; Lk. xi. 43 (Q?).

7–10. Mt. only. The disciples of Jesus, however learned in the Law, are not to accept the address "Rabbi," for they are all "brethren," Christ is their Rab (but see xxvi. 25 note). Nor are they to call anyone "Abba" save their heavenly Father: the change of construction here should be noticed—the title was generally applied, not to the living, but to great teachers of the past. *v.* 10 is probably merely a variant of *v.* 8.

These rules forbidding the use by Christians of two Jewish titles of honour may have had their origin in Jewish-Christian circles after

Christ's death, perhaps as a practical application of his teaching about precedence.

11, 12. The scholar of the Jewish Rabbi, on the contrary, must serve his teacher. The saying **ὁ δὲ μείζων κ.τ.λ.** (cf. xx. 26, xviii. 1) perhaps owes its position here to a play on the word Rab (=great).

14–22. Mt. has seven Woes against the scribes and Pharisees: Lk. has three against the Pharisees and three against the scribes.

14. Cf. Lk. xi. 52 ("scribes"). **ὑποκριταί**: not in Lk.'s version of the Woes. This charge of hypocrisy is more frequent in Mt. than in Mk or Lk. The Rabbinical writings show that the Pharisees themselves "appreciated the danger, a danger which is common to all religions but is more intrusive in a system of more than in one of fewer forms" (Abrahams, *Studies*, II. p. 30).

ὅτι κλείετε κ.τ.λ. See note on xvi. 19. They use the powers entrusted to them only to shut and not to open, only to bind and not to loose (*v.* 4). Mt. has perhaps interpreted the words of the efforts of the Pharisees to prevent conversions to Christianity: see next verse.

15. Mt. only. The Jewish War and the events that followed inevitably put an end to propaganda in the Gentile world. Judaism then adopted a passive attitude: the advances must now come from the other side. But that before this took place there had been considerable missionary activity is indicated, so far as the Diaspora is concerned, by the existence of Jewish propaganda literature and by the evidence of the N.T. (cf. Acts xiii. 16, 26, 43, 50, xvi. 14, xvii. 4, 17). For Palestinian Judaism the evidence is more scanty; but see Josephus, *Ant.* xx. 2. 4, and the rabbinic reff. to the different treatment of would-be proselytes by Hillel and Shammai (S. and B. I. p. 930 f.). **υἱὸν γεέννης**: i.e. fitted or destined for Gehenna; cf. viii. 12.

16–22. Mt. only: cf. v. 34 f.

16. ὁδηγοὶ τυφλοί. See xv. 14 note.

ὃς ἂν ὀμόσῃ κ.τ.λ. The distinction drawn between the binding force of different formulae may be illustrated by the Baraitha Ned. 14^{b}, "He who vows by the Torah has said nothing: but he who vows by that which is written therein, his words are binding." There is no rabbinic evidence for the particular distinctions referred to in these verses. **οὐδέν ἐστιν** = the rabbinic לא אמר כלום, "he has said nothing" (see quotation above): **ὀφείλει** = חיב, "debtor"; the oath being the debt he must discharge.

18. ἐν τῷ δώρῳ. Cf. xv. 5 note.

23. Cf. Lk. xi. 42 ("Pharisees"). The Written Law (Deut. xiv. 22 f.) required tithe to be paid "on all the increase of thy seed"; as interpreted by the scribes even the herb-garden was not exempt.

κρίσις, ἔλεος, πίστις—justice, mercy and faithfulness between man and man—are grave precepts of the Law (cf. xxii. 34 f.); the tithing of herbs is one of "the least" (cf. v. 19).

ταῦτα δὲ ἔδει κ.τ.λ. See on v. 19. The clause suggests a Judaistic Christian gloss.

25, 26. Cf. Lk. xi. 39, 41 ("Pharisees").

25. The cup and plate, ritually clean, are filled with the fruits of rapine and greed; cf. Mk xii. 40. But it must not be supposed that all Pharisees were such hypocrites.

26. καθάρισον κ.τ.λ. Lk. has πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην; which Wellhausen explains as due to a misreading of דכו (cleanse) as זכו (give alms); evidently Mt. and Lk. here are not using a common source.

27, 28. Cf. Lk. xi. 44 ("Pharisees").

27. τάφοις κεκονιαμένοις. Graves were whitened before Passover, so that pilgrims might avoid defilement from contact with them. The custom gives point to Lk.'s version of the saying: "Ye are as tombs that appear not, and the men that walk over them know it not." But there is no "hypocrisy" about a whitened tomb, nor would men regard it as "beautiful." We must conclude that the original saying referred to unwhitened, hidden graves.

29–36. Cf. Lk. xi. 47–51 ("scribes"). But the denunciation appears to be directed against the nation.

29 f. The reference to the building of tombs should not be taken literally. The men of this generation complete their fathers' work: they pay the prophets every honour—when they are dead: they too prefer a dead prophet to a live one.

30. Mt. only; perhaps a gloss on the following verse.

32. Mt. only; cf. Gen. xv. 16, "the iniquity of the Amorite is not yet full." Copyists failed to understand the irony of Christ's words, and substituted πληρώσετε (1^{s} 60 𝔏 vt.^{c} 𝔖 vt.^{s}), or ἐπληρώσατε (DH).

33. Borrowed from iii. 7; cf. xii. 34.

34. διὰ τοῦτο ἰδοὺ ἐγὼ ἀποστέλλω. Lk.: διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ εἶπεν· ἀποστελῶ. Mt. interprets "the Wisdom of God" as meaning "Christ," and rewrites the saying accordingly (cf. xi. 28–30). Three possibilities suggest themselves: (1) Mt. may have correctly interpreted the meaning of the introductory words in the common source, in which case the saying cannot well be authentic (but Lk. xi. 51^{b} looks like a comment by Christ on Wisdom's words); (2) they may form part of Christ's saying, and mean "God in his wisdom hath said." The Divine Wisdom has continued to send messengers (cf. xi. 19), foreseeing that some of them will be killed and persecuted (cf. xvii. 10–13), in order that when the nation has filled the measure of its iniquities to the brim,

vengeance may come upon this generation both for its own and for its fathers' sins; (3) the phrase may indicate that what follows is a quotation made by Christ or attributed to him, from some lost apocalyptic or "Wisdom" book.

The saying itself appears to be based upon the account in 2 Chron. of the murder of Zechariah: cf. 2 Chron. xxiv. 19 f., xxxvi. 15, 16.

προφήτας καὶ σοφοὺς καὶ γραμματεῖς. Cf. xiii. 52, xvi. 19, xxiii. 7 f. Lk. has *προφήτας καὶ ἀποστόλους*; cf. x. 41 note. Both evangelists assume that the words are prophetic of the fate of Christian missionaries and teachers. (2 Chron. xxxvi. 16 speaks of *ἄγγελοι* and *προφῆται*.)

ἀποκτενεῖτε καὶ σταυρώσετε. Lk.: *ἀποκτενοῦσιν καὶ διώξουσιν*. Since no Christian missionaries were crucified by the Jews, Mt. is probably original here. But the references to scourging in the synagogues and persecution from city to city have been added by him from x. 17, 23.

35. ὅπως ἔλθῃ ἐφ' ὑμᾶς κ.τ.λ. Cf. xxvii. 25. "The point is that the blood which this living generation will shed will make it possible (mark 'in order that') for all former persecution of God's messengers to be visited upon it" (Dom Chapman, *J.T.S.* April 1912, p. 406).

From Abel to Zechariah the son of Jehoiada would cover all such crimes recorded in the Heb. O.T., of which 2 Chron. was the last book. That the son of Jehoiada the priest is referred to seems certain: there is special point in linking his name with that of Abel here, for the blood of both cried for vengeance (cf. 2 Chron. xxiv. 22, a reference which was greatly elaborated in Jewish legend). Tradition also related that he was slain in the court of the Priests, and so near the altar: cf. *μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου*). The addition in Mt. of *υἱοῦ* Βαραχαίου (*om.* ℵ* Eus.) merely indicates that either Mt. or a scribe made a slip, and confused the priest with the prophet (Zech. i. 1)—a confusion which we also find in rabbinic references. There is no need to suppose that the murder of Zechariah son of Baruch or Barischaeus in 68–9 A.D. has affected the text (*v.* Josephus, *B.J.* IV. 5, 4).

37–39. These verses present a difficult problem. Who is to be regarded as the speaker? The figure of the sheltering wings suggests that the answer should be God (cf. Deut. xxxii. 11, Ruth ii. 12, Ps. xvii. 8 f., xxxvi. 7, lvii. 1, etc.). It is hard to conceive that Christ would have represented himself as such a refuge from danger, apart from the difficulties raised by **ποσάκις**: nor again is it easy to assign a satisfactory meaning to *v.* 39, if Christ is to be regarded as the subject of **λέγω**.

If the words are to be accepted as authentic it would seem necessary to assume that Mt. has preserved them in their original context, and that "the Wisdom of God" is again represented as speaking (see *v.* 34 note), despite the fact that Lk. has these verses in another place (xiii.

34, 35), and that Mt. is accustomed to combine sayings. They are closely connected with *vv.* 34–36 in general theme and by the reference to the "stoning" of Zechariah. Not only in the days of Joash but ofttimes God has "sent prophets to them, to bring them again unto the Lord," and now the vengeance prophesied by Zechariah is coming to pass: "because ye have forsaken the Lord, he hath also forsaken you" (2 Chron. xxiv. 19 f.). Retribution is about to fall upon the nation, and God will withdraw from his people, until, taught by suffering, they welcome the messenger who comes to them in the name of the Lord. Cf. 1 Enoch lxxxix. 51 f. "And again I saw those sheep that they again erred and went many ways,...and the Lord of the sheep called some from amongst the sheep and sent them to the sheep, but the sheep began to slay them.... And I saw that he forsook that their house and their tower and gave them all into the hand of the lions."

38. **ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν.** *ἀφίεται* is probably a prophetic present (cf. xxiv. 40, 41): *ὑμῖν dat. incomm.* "to your loss." If *ἔρημος* is to be added here (*om.* BL 𝔏 vt.$^{ff^2}$ 𝔖 vt.^{s} (Ⓒ), Mt. indicates that the Divine abandonment has been followed by the destruction of the city: cf. Jeremiah xx. 5 *εἰς ἐρήμωσιν ἔσται ὁ οἶκος οὗτος*. But without this addition the words imply some such consequence: cf. the passages from 2 Chron. and 1 Enoch quoted above; 2 Bar. viii. 2, "Enter ye enemies... for he who kept the house has forsaken it"; Josephus, *B.J.* vi. 5. 3, who relates that before the destruction of the Temple by the Romans the priests "heard a sound as of a great multitude, saying 'Let us remove hence.'" See further note on xxiv. 2.

39. For the removal of Wisdom before the End see 2 Bar. xlviii. 36 f. "And many shall say to many at that time: 'Where hath the multitude of intelligence hidden itself, and whither hath the multitude of wisdom removed itself?'": its absence will be followed by envy, passion, anger, war; cf. also 4 Ezra v. 9–11. For "the Elect One" as the embodiment of wisdom, see 1 Enoch xlix. 1 f. Lk. probably interprets the words as a prophecy of the Triumphal Entry, while Mt. regards them as a prediction of the Parousia. He adds **ἀπ' ἄρτι**; cf. xxvi. 29, 64.

The Last Things.

XXIV, XXV. ‖ Mk xiii.; Lk. xxi. 5–36.

The apocalyptic chapter in Mk which forms the basis of this section probably represents a separate document incorporated by Mk into his gospel. The detailed scheme of prediction in regard to the Last Things which it contains is represented as private instruction given by Christ to the innermost circle of his followers. This "Little Apocalypse" owes its structure, with its elaborated programme of events, to its compiler,

and probably embodies many current eschatological expectations as well as authentic sayings of Christ. The Marcan edition is intended to reassure the persecuted church of Rome. All the sufferings endured by Christians had been anticipated by Christ; they must not suppose that the promise of his coming was a false one; when the gospel has been preached to all the Gentiles then the End will come (cf. Streeter, *Oxford Studies*, p. 179 f.).

XXIV. 1, 2. 1. *The Destruction of the Temple foretold.* ‖ Mk xiii. 1, 2; Lk. xxi. 5, 6.

1. See the description of the Temple in Josephus, *Ant.* xv. 11. "Built of white marble, glittering with plates of gold, its appearance from a distance is compared to that of the crest of a snow-capped mountain" (Jackson and Lake, *Beginnings*, p. 5).

2. Mk's gospel was almost certainly written before A.D. 70; this is not a *vaticinium post eventum*. It should be remembered that Micah (iii. 12) and Jeremiah (xxvi. 6, 15) foretold the destruction of the first Temple as a punishment inflicted upon a sinful people that had rejected the messengers of God, and Christ may well have represented the final Divine retribution upon Israel as taking a similar form. Nor were signs wanting that the war-spirit might triumph over the counsels of Wisdom: see notes on xxiii. 38, 39.

3-31. 2. *The Events of the End foretold in detail.*

3. Mt. substitutes "the disciples" for "Peter and James and John and Andrew." He also interprets Mk's *τὸ σημεῖον ὅταν μέλλῃ ταῦτα συντελεῖσθαι πάντα* as meaning **τὸ σημεῖον τῆς σῆς παρουσίας καὶ συντελείας τοῦ αἰῶνος.** On *συντέλεια* see xiii. 39 note. *παρουσία*, "presence" rather than "coming," occurs frequently in the N.T. as a technical term for the coming of Jesus as Messiah, though Mt. alone of the evangelists uses it: cf. Dan. vii. 13 LXX, *καὶ ἰδοὺ ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἤρχετο, καὶ ὡς παλαιὸς ἡμερῶν* **παρῆν.** The use of the word for the state visit of kings and other personages, found in the papyri, may explain why it was adopted by Christians to denote the second Advent.

4-14. (*a*) *The Beginning of Travail.* ‖ Mk xiii. 5-13; Lk. xxi. 8-19.

4, 5. The movement for realizing the Golden Age by revolt was supported and exploited by many pretenders (*πλάνοι ἄνθρωποι καὶ ἀπατεῶνες*, Josephus, *B.J.* II. 13. 4), such as Theudas (*Ant.* xx. 5. 1) and the Egyptian prophet (*Ant.* xx. 8. 6), who laid claim to divine inspiration and to supernatural powers, and against whom the Jewish Christian needed to be warned. Probably some of them asserted that they were Messiah, though Bar Cochba in the time of Hadrian is the earliest claimant to Messiahship of whom we have certain knowledge.

In Mk the Messianic claim is not definitely stated: **ὁ χριστός** is an addition by Mt.

6, 7. "Wars and rumours of wars" were a regular feature of Jewish apocalyptic expectations, and Jewish Christians in Palestine when this document was first compiled as well as those for whom the Synoptic Gospels were written lived in troubled times; "but the End is not yet." The severe famine under Claudius had caused great distress in Jerusalem (Josephus, *Ant.* III. 15. 3), and in particular among the Christian community (Acts xi. 28 etc.). Readers of the Gospels would recall the earthquakes in Laodicea, A.D. 61, and in Pompeii in A.D. 62. Such events were rightly interpreted as signs of the times, but still more terrible happenings lie in the future.

8. ἀρχὴ ὠδίνων. The phrase "the Birth pangs of the Messiah" is used by the rabbinic writers to denote the period of suffering which must precede the New Age, and which is always anticipated in Apocalyptic.

9–14. The corresponding verses in Mk's discourse probably represent a "footnote" added by him to this section of the Little Apocalypse, explaining that the persecution of the Christian Church and its missionaries had also been foreseen.

9. Mt. summarizes Mk's detailed account of Christian suffering and martyrdom, as he has already incorporated it in his missionary charge x. 17–22 (see notes). For hatred **διὰ τὸ ὄνομά μου** cf. 1 Pet. iv. 14 f. *εἰ ὀνειδίζεσθε ἐν ὀνόματι χριστοῦ...ὡς χριστιανός.*

10–12. Peculiar to Mt. Like Mk. he brings the predictions up to date by adding a reference to the circumstances of his own time. There have been many cases of apostasy and back-sliding in the community, and the majority have lost the fervour of devotion which marked the earliest days of the Christian faith (cf. Apoc. iii. 15 f.). *ἀνομία*, neglect or rejection of the obligations of the Christian Law, has become general, fostered as it is by the activities of "false prophets" (cf. vii. 15–23, xiii. 41, xviii. 6–9), and Mt. traces the decline of Christian love to this cause. Perhaps Mt. has painted his picture in too sombre colours, as those who denounce the sins of their contemporaries are always liable to do.

14. S. Paul had told the Roman Church that not "until the fulness of the Gentiles be come in" will "all Israel" be saved (Rom. xi. 25 f.), and Mk echoes his teaching. But by transferring this verse to the close of the section, and by adding to it **καὶ τότε ἥξει τὸ τέλος**, Mt. emphasizes even more than Mk the paramount importance of the Gentile mission.

15–28. (*b*) *The Manifestation of Antichrist.* ‖ Mk xiii. 14–23; Lk. xxi. 20–24. The belief that this world's history would be closed by a

final decisive conflict between the powers of good and evil probably goes back to the primitive myth that it was as the result of such a conflict that the world itself came into being. In Jewish and Christian apocalypses we also find the belief that in this final struggle the forces of evil would be represented by an individual claiming divine honours and invested with Satanic powers.

This conception first appears in the apocalyptic chapters of Daniel, a book which greatly influenced all later presentations of the "Antichrist" (the term itself is first found in 1 and 2 John). Here the Antichrist is identified with Antiochus Epiphanes, who magnified himself above every god (xi. 36), and set up within the Temple "the abomination that maketh desolate" (ix. 27, xi. 31, xii. 11), i.e. a heathen altar, and possibly an image. But Daniel's prophecy of the coming of the kingdom of the saints of the most High remained unfulfilled, and since the literary device adopted by him compelled him to refer to the coming of Antichrist as an event in the future, these references too remained a prophecy for later readers. In Ps. Sol. ii., Pompey, who said "I will be lord of land and sea," and whose troops trampled the altar of God, is apparently regarded as filling the rôle of the great Opponent (cf. *v.* 29 (25)). Before the first of our gospels was written (though perhaps the Little Apocalypse was already in circulation) Paul reminded the Thessalonians how he had taught them at their conversion that the Parousia of Christ must be preceded by the Apocalypse of Antichrist, who will sit "in the Temple of God, setting himself forth as God" (2 Thess. ii.; cf. also 2 Cor. vi. 15). In the Apocalypse of S. John the expectation of the coming of Antichrist has been combined with the legend of Nero *redivivus* (Apoc. xiii. xvii.), while the writer of the Johannine epistles is content to find the traditional belief fulfilled in the appearance of Docetic teachers (1 Jn iv. 3). Cf. W. Bousset, *The Antichrist Legend*; Charles, *Revelation*, II. p. 76 f.; Streeter, *Four Gospels*, p. 491 f.

The fact that it is to the appearance of the personal Antichrist foretold by Daniel that reference is made in the Little Apocalypse is made clear by the use of the masc. participle *ἑστηκότα* after *τὸ βδέλυγμα* (Mk xiii. 14; cf. Jn xvi. 13 *ἐκεῖνος, τὸ πνεῦμα*). The scene of his manifestation is described by the vague phrase "where he ought not." The Little Apocalypse was probably compiled after Caligula's attempt to set up his statue in the Temple had failed; otherwise it would be tempting to suppose that this document had its origin about the time that news of that project reached the Jewish Christians.

But when Mk wrote his gospel the possibility that this prophecy was about to be fulfilled may have become apparent. It was in August A.D. 66

that the Zealots put to death the Roman garrison in Jerusalem, and in October that the legate of Syria appeared before the walls of the city. If Mk added the words ὁ ἀναγινώσκων νοείτω to his source, did he do so to indicate to his Roman readers that that rôle of Antichrist was about to be filled by the monster Nero? In any case, we know that when Jerusalem fell in the reign of Vespasian, the circumstances suggested to the Jews themselves Daniel's prophecy of Antichrist (cf. Josephus, *Ant.* x. 11. 7 τὸν αὐτὸν δὲ τρόπον ὁ Δανίηλος καὶ περὶ τῆς Ῥωμαίων ἡγεμονίας ἀνέγραψε καὶ ὅτι ὑπ' αὐτῶν ἐρημωθήσεται). The Christians cannot have failed to conclude that this event was a fulfilment of the prophecy of the Abomination, and to expect the Parousia of Christ in the near future. This, according to Dan. xii. 11, should follow after 3½ years: the fall of Jerusalem was in September A.D. 70 (see Apoc. xi. 2 and Charles' note). After A.D. 74 therefore there were three possible interpretations of this passage in the Gospels open to Christians. One was to interpret it of the Destruction, and to detach it from the expectation of the Antichrist: that is the course followed by Lk. Another was to interpret it of the coming of Antichrist, and to assume that it had not been fulfilled by the Destruction: so the author of Didache xvi. understands Mt. xxiv. Or again it might be concluded that the 1290 days of prophecy were not to be reckoned by human measures of time (cf. 2 Pet. iii. 8).

It is difficult to decide how Mt. interpreted the passage. He makes three changes in the text of Mk: (*a*) he introduces a reference to Daniel, (*b*) he substitutes the neut. participle **ἑστός** for the masc., (*c*) he writes **ἐν τόπῳ ἁγίῳ** in the place of ὅπου οὐ δεῖ. The last of these suggests that he is thinking of the Destruction; the use of the neut. participle, if it is not merely a grammatical correction, might be due to the fact that he identifies the figure with Rome rather than with any individual. But the explicit reference to Daniel seems to imply that he identifies the Abomination with Antichrist. Moreover, he emphasizes the fact that the Affliction will be followed by the Parousia by adding **εὐθέως** in *v.* 29. If Mt. is writing c. A.D. 74 there is no difficulty: the prophecy has been fulfilled and the Parousia is now due. If it is thought that this is too early a date for the composition of the Gospel, we must conclude either that Mt. is prepared to accept a non-literal interpretation of Daniel's 3½ years, or that he believes that the Antichrist has still to come. The anarthrous τόπος ἅγιος does not necessarily imply the Temple: Streeter believes that the words ἑστὸς ἐν τόπῳ ἁγίῳ are a marginal note that has crept into the text (they are omitted by 𝔖 vt.^{s} and one cursive of *fam.* 1424). Cf. *v.* 20 note.

16. As the faithful had done in the Maccabean struggle (1 Macc. ii. 28).

20. μηδὲ σαββάτῳ. Added by Mt. It is possible that he recalled the fact that those who fled to the mountains in Maccabean days refused to do battle on the sabbath and were slaughtered by their pursuers (1 Macc. ii. 32 f.). Here Mt. assumes that believers will not exceed the limits of a sabbath day's journey: apparently the community for which he is writing observes the sabbath law. The fact that he inserts the words may indicate that he regards the Flight as still in the future, and that he is not thinking of the withdrawal of the Jerusalem Christians to Pella before the Destruction. He may however have considered such a prayer suitable for Christians, even though he knew that they had not been called upon to seek refuge on that day of the week. See also Introd. p. xiv.

21. A quotation from Dan. xii. 1.

22. The rule of Antichrist is only permitted for a fixed period of time.

24. In 2 Thess. ii. 9 the Antichrist is represented as about to work "signs and lying wonders": with this these verses agree save that false Christs and false prophets are represented as his instruments (cf. Apoc. xiii. 11 f.). Possibly the reference to false Christs should be omitted from Mk's text.

26–28. Not in Mk, but probably a doublet of Mk xiii. 21–23. Lk. has similar sayings in another context (xvii. 23, 24, 37).

26. Christians must not pay heed to any rumours of a Messiah in hiding either in the desert or in the city: cf. Josephus, *B.J.* II. 13. 4. The reference to the wilderness and the secret chambers only occurs in Mt.'s version.

28. Cf. Job xxxix. 30. Possibly a proverbial saying. In Mt.'s context its meaning seems to be that as certainly as vultures will be seen, given the occasion, so will the Son of Man appear on the clouds at the appointed season.

29–31. (*c*) *The Parousia.* ‖ Mk xiii. 24–27; Lk. xxi. 25–28.

29. These heavenly portents, described in language borrowed from the prophetical books, are part of the apocalyptic tradition. Mt. adds **εὐθέως**: see note on *v.* 15.

30. καὶ τότε φανήσεται τὸ σημεῖον κ.τ.λ. Mt. only. The "sign" appears to be distinguished from the "Son of Man" himself: a great light? (cf. Is. lx. 1).

καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς. Mt. only; a quotation from Zech. xii. 10 f., differing from LXX but agreeing with Apoc. i. 7, where it is similarly combined with Dan. vii. 13: presumably both writers are using the same Christian collection of O.T. *testimonia*. It

is typical of Mt.'s severe temper of mind that his presentation of the Coming of Christ should be coloured by the thought of mourning, not of joy.

31. **μετὰ σάλπιγγος μεγάλης.** Mt. only; a usual feature of the apocalyptic picture. Cf. Shemōneh 'Esreh x. "Sound the great horn for our freedom, and lift up the ensign to gather all our exiles from the four corners of the earth to our own land" (a prayer of the Jewish liturgy); 1 Thess. iv. 16; 1 Cor. xv. 52. It is based on Is. xxvii. 13.

ἐπισυνάξουσιν. In Christian apocalyptic the Gathering together of the Dispersed (cf. the quotation from Shemōneh 'Esreh above) has become the Gathering together of the Faithful (cf. 2 Thess. ii. 1).

32–36. 3. *The Date of the End.* ‖ Mk xiii. 28–32; Lk. xxi. 29–33.

33. By adding **πάντα** Mt. has obscured the difference between "these things," i.e. the signs of the End, and "all these things" (*v.* 34), which will include the End.

35. The emphasis is not on the impermanence of the present Creation (cf. xix. 28) but on the abiding truth of Christ's words.

36. The argument that this saying must be authentic, because no Christian would be likely to ascribe ignorance to his Lord, appears to be a sound one. On the other hand, the absolute use of the terms "the Son," "the Father" can scarcely be original: they belong to a distinctively Christian terminology (cf. xi. 27): perhaps in days of eschatological excitement or disappointment the saying was often quoted. Later the words proved a difficulty to Christian piety. Lk. omits them here, but provides another version in Acts i. 7, where there is no reference to the Son's ignorance. The clause **οὐδὲ ὁ υἱός** in Mt. is omitted by ℵ^{ca} L 1 etc. ω *codd. Graec.* Adamantii *et* Pierii *ap.* Hier. *codd. Graec. ap.* Amb. 𝔏 vg. 𝔖 vt.^{s} vg. hl. ℭ Bas. Did. *al.* Mt. elsewhere shrinks from attributing lack of knowledge to Christ, and therefore may have omitted the clause, but the textual evidence is weakened by the fact that later Christian theologians found it embarrassing (cf. Streeter, *Four Gospels*, p. 594). Mk's gospel was less used, and so would be more immune.

37–42. 4. *The Need of Watchfulness.* ‖ Lk. xvii. 26 f.; cf. Mk xiii. 33–37. In Mk this section is represented by the parable of the Householder and the Servants. Mt. omits this, as he is about to insert similar parables, and substitutes some Q sayings drawn from the same section as *vv.* 26–28, adapting the end of Mk's parable to serve as a conclusion.

43–XXV. 5. *Illustrative Parables.* Added by Mt. to Mk's apocalyptic discourse.

43, 44. (*a*) *The Householder and the Thief.* ‖ Lk. xii. 39, 40. The

metaphor of the thief in this connection, found also in 1 Thess. v. 2, 2 Pet. iii. 10, Apoc. iii. 3, xvi. 15, does not occur in Jewish literature, and appears to be an original figure of Christ's.

43. ἐκεῖνο δὲ γινώσκετε. A reference to the *οὐκ οἴδατε* of *v.* 42. **φυλακῇ** (Lk. *ὥρᾳ*) and **ἐγρηγόρησεν** are echoes of Mk's parable, here omitted.

45–51. (*b*) *The Lord's Servants.* ‖ Lk. xii. 41–46. Some of the details of the parable may be due to its early application to the Christian ministry; cf. Lk. xii. 41; Mt. xiii. 52; 3 Jn 9. Mt. adds **ἐκεῖ ἔσται... ὀδόντων**; see viii. 12 note.

XXV. 1–13. (*c*) *The Wise and Foolish Virgins.* Peculiar to Mt. The virgins are apparently to take part in the wedding procession from the house of the bride's parent to that of the bridegroom, where the wedding feast is held. But the torchbearers, if they were not wedding guests, would surely not be *παρθένοι*. Why does not the procession start until midnight? The explanation is probably to be found in the fact that Christ's illustrations would tend to be elaborated in the course of time; they would be adapted to suit the circumstances of the day; allegorical details would be added. Thus the metaphor found in 2 Cor. xi. 2, *ἡρμοσάμην γὰρ ὑμᾶς ἑνὶ ἀνδρὶ παρθένον ἁγνὴν παραστῆσαι τῷ χριστῷ*, may explain why the servants appear as *παρθένοι*, as it also suggests why the bridegroom does not come until midnight (the figure of the Messiah as the heavenly Bridegroom is a Christian one: see xxii. 2 note).

1. αἵτινες λαβοῦσαι τὰς λαμπάδας ἑαυτῶν. Lk. xii. 35 f. ("Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast, etc.") looks like another and more primitive version of this parable. It should be noticed that this occurs in Lk. in the same context as the two previous parables.

εἰς ὑπάντησιν τοῦ νυμφίου. *καὶ τῆς νύμφης* is added by DX* 1 etc. (13) etc. *al. pauc.* 𝔏 𝔖 vt.^{s} vg. 𝔄 (Diat.) Hil. *al.* The picture seems to imply the presence of the bride; it is difficult to determine whether the impossibility of finding a place for her in an allegorical interpretation of the parable had already caused her omission from the scene when the gospel was written, or whether this was effected at a later date.

6. μέσης δὲ νυκτός. Cf. Lk. xii. 38; Mk xiii. 35.

9. μήποτε κ.τ.λ. Moulton explains *μήποτε* here as equivalent to our "perhaps," whether *οὐ* is read with ℵALZ or *οὐ μή* with BCD (*Proleg.* p. 192).

11. Cf. Lk. xiii. 25: the incident scarcely harmonizes with the rest of the picture, and may have been transferred from the parable found in Lk. For other examples of such conflation see next note.

14–30. (*d*) *The Talents.* Cf. Lk. xix. 11–27. This appears to be another version of Lk.'s parable of the Pounds, as that of the Marriage Feast (xxii. 1–14) is another version of Lk.'s parable of the Great Supper. In the parable of the Pounds all receive the same amount, and make different use of it; here all receive different amounts, and the faithful servants make equally good use of them. Lk. adds the details that the owner was a nobleman, who left the country to receive a kingdom, that his citizens hated him and sent an embassy of protest, and that he put them to death on his return. Harnack, probably rightly, believes that these details are due to the conflation of two separate parables, that of the Pounds and that of the Rebellious Citizens (cf. Mt. xxii. 11–14 note). In regard to the latter Streeter's explanation (*Oxford Studies*, p. 199) may still be accepted "that our Lord is not composing a new story, but retelling a well known incident in the life of Archelaus" (see ii. 22 note; Josephus, *Ant.* xvii. 11).

A third version of the parable, conflated with that of the Prodigal Son, was given in the Gospel according to the Hebrews; while Mk xiii. 34 may be an abbreviated form of Mt.'s version.

The parable teaches that men must make faithful use of the powers and opportunities entrusted to them by God (our use of the word "talent" in this connection is derived from it). But the context in which it is found both in Mt. and Lk. (cf. Lk. xix. 11) shows that it was soon interpreted of the Christian community and their absent Lord.

14. **ἀποδημῶν.** Cf. xxi. 33: only when the parable is treated as an allegory does it suggest that God is an absentee landlord.

21. **εἰς τὴν χαρὰν τοῦ κυρίου σου.** Dalman considers that *χαρά* here represents a word which is specially used for "the joy before a festival" (*Words*, p. 117). The reference will then be to the joy of the Messianic Banquet or the Wedding Feast.

26. The slave's estimate of his master's character might have been a true one: even so he was without excuse—there was still something that he could have done profitably and without risk.

28. "Talents" unless they are employed are lost: a man cannot neglect opportunities of service and still retain them. On the other hand, he who uses such faithfully will be entrusted with yet greater ones.

29. The lesson of the parable in both Lk. and Mt. Mk knew the saying (cf. xiii. 12 note), and perhaps the parable as well (see introductory note).

30. According to the Lucan parable no further punishment than

deprivation need be inflicted on the slothful slave. Mt.'s editorial hand is evident here: see viii. 12 notes.

31-46. (*e*) *The Sheep and the Goats.* Mt. only. His choice of this "parable" to close the great eschatological discourse is again evidence of his artistic sense. The picture of the Son of Man sitting in judgement upon the throne of his glory is that which we find in the book of Enoch: the thought that judgement will turn upon man's treatment of his neighbour is no new one: the O.T. teaches that God makes the cause of the afflicted and needy his own (cf. Is. lxiii. 9; Ps. lxxiv. 22; Prov. xix. 17). But here he who identifies himself with human suffering is the "Son of Man"; the presentation as a whole is unique both in conception and beauty.

It is considered by many that the teaching of the parable does not really go beyond such sayings as x. 40 f., xviii. 5, and that the judgement depicted is that of the Christian community—the presence of all nations being explained as due either to apocalyptic convention, or to the belief that before the End the gospel will have been preached to all the nations. The parable thus becomes a Christian homily, and valuable rather as a witness to the impression made by Christ upon the minds of men and to the creative influence of his spirit than as a record of his actual teaching.

It may however be doubted whether the conclusion is justified that those upon whom judgement is pronounced in the parable are to be identified with disciples. Would any Christian teacher have thought of describing himself as a brother of Christ? (cf. Jas i. 1). The outstanding features of the parable may go back to Christ himself, even though we must allow for the probability of modification in the course of transmission (e.g. the reference to "prisoners" suggests a time of persecution).

31. Cf. xix. 29. The setting of the picture strikingly resembles 1 Enoch lxii.

32. Cf. Ezek. xxxiv. 17, "Behold, I judge between cattle and cattle, as well the rams as the he-goats."

34. ἡτοιμασμένην. Cf. xx. 23. The Divine foreknowledge does not exclude human responsibility, as the following verses show.

40. It should be noticed that the works of mercy have not been performed for any specifically Christian motive: contrast x. 42, "in the name of a disciple"; xviii. 5, "in my name."

41. ἡτοιμασμένον. The statement that it was prepared for the wicked is avoided. Cf. 1 Enoch x. 13, "In those days they (the fallen angels) shall be led off to the abyss of fire."

"The Rulers Take Counsel Together"

XXVI. 1–5. ‖ Mk xiv. 1, 2; Lk. xxii. 1, 2.

1. On the formula see vii. 28 note.

2. Mt. converts Mk's indication of date into a prophecy by Christ.

μετὰ δύο ἡμέρας. Mt. and Lk. interpret Mk's *μετὰ τρεῖς ἡμέρας* as equivalent to "on the third day" (see xvi. 21 note), and on this analogy "after two days" should mean "on the morrow." It is almost incredible that Mk should have chosen so cumbrous a phrase if that is what he wished to state: we must conclude that he means "on the day after the morrow" (cf. Hos. vi. 2). But what is the event to which he refers as having happened two days before Passover? Mt. seems to have assumed that a consultation of the rulers is referred to. The Marcan narrative however suggests that either the Anointing or the Plot of Judas is thus dated. See note on *v.* 6 f.

τὸ πάσχα. Mk + *καὶ τὰ ἄζυμα*: see note on *v.* 17.

3. τότε κ.τ.λ. Mk says that the high-priests and the scribes were seeking how they might take Jesus by subtilty. Mt. again introduces an echo of Ps. ii. (*οἱ ἄρχοντες συνήχθησαν*: cf. xxii. 34). He also converts the council into a meeting of the Sanhedrin, held informally in the court of the high-priest's palace.

The Anointing at Bethany

6–13. ‖ Mk xiv. 3–9; Jn xii. 1–8; cf. Lk. vii. 36–50.

The natural sequel to the previous section would appear to be the story of the betrayal: Mk however inserts between them the account of the Anointing, in the same way as he separates the mission of the Apostles from their return by the account of the Baptist's death, the cursing of the fig tree from its sequel by the account of the Cleansing of the Temple. It has been conjectured that the Anointing is recorded here because it was this incident that finally determined Judas to betray Jesus. That conclusion is not necessary: Mk wishes to indicate that while his enemies were plotting to encompass his death Jesus had been already anointed for his burial. Jn, perhaps rightly, assumes that this took place before the Triumphal Entry (Jn xii. 1).

Lk. has already recorded an Anointing in Galilee, and accordingly omits this story when he comes to it, following his usual custom in such cases. The Lucan Anointing has only two points of contact with the Marcan—the name Simon, and the alabaster cruse of ointment: the latter at any rate seems an echo of the incident recorded by Mk. Jn, on the other hand, assimilates Mk's story to that of Lk.

7. γυνή. Jn identifies the woman with Mary of Bethany: this may be an inference from Lk. x. 38.

καὶ κατέχεεν κ.τ.λ. See vi. 17. It was not unusual to provide a guest with unguents for anointing himself, or even to perform that service for him (Lk. vii. 46). On this occasion the costliness of the ointment used led to protest. (Jn attributes the protest to Judas, who was a thief.)

11. A reference to Deut. xv. 11, which enjoins the practice of charity on the ground that "the poor shall never cease out of the land."

13. A saying which in its present form bears the mark of a late date.

The Treachery of Judas

14–16. ‖ Mk xiv. 10, 11; Lk. xxii. 3–6.

14. εἷς τῶν δώδεκα. On εἷς here see viii. 19 note: Mk's phrase is more poignant: ὁ εἷς τῶν δώδεκα. On Ἰσκαριώτης see x. 4 note.

15. Mk relates the treacherous purpose of his visit, the joy of the high-priests, and their promise to give him money. Mt. describes the striking of a bargain. The prophecy of Zech. xi. 12 (see on xxvii. 3–10) is the source of the information as to the exact amount weighed out (ἱστάναι, to set in the balance: cf. Field, *Notes*, p. 19).

Schweitzer believes that Judas betrayed the secret of the claim of Jesus to be Messiah. It appears more probable that, as the evangelists suggest, he undertook to keep the priests informed as to the movements of Jesus, so that his arrest might be effected without fear of a riot (cf. *vv.* 4, 5).

Preparations for the Passover

17–20. ‖ Mk xiv. 12–17; Lk. xxii. 7–14.

17. τῇ δὲ πρώτῃ τῶν ἀζύμων. Mk here reads: τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων ὅτε τὸ πάσχα ἔθυον: in xiv. 1 = Mt. xxvi. 2 he reads τὸ πάσχα καὶ τὰ ἄζυμα. But according to Jewish reckoning (from sunset to sunset), Passover and the Feast of Unleavened Bread occurred on successive days; cf. Num. xxviii. 16 f. "On the *fourteenth* day is the Lord's Passover: and on the *fifteenth* day of this month shall be a feast; seven days shall unleavened bread be eaten." Thus strictly speaking "the first day of Unleavened Bread when they sacrificed the Passover" involves a contradiction in terms.

A possible explanation of Mk's statement is that he is following the Roman method of reckoning days, as we do, from midnight to midnight. Both Passover and Massoth can then be correctly described as falling on the same day. This applies very well to xiv. 1, and affords the most natural interpretation of καὶ: it is not however the obvious meaning of xiv. 12.

At this point it is convenient to notice Mt.'s version. His omission of καὶ τὰ ἄζυμα in the earlier passage (xxvi. 2) might be explained as the correction of an inaccuracy, from the strictly Jewish point of view. That however cannot apply to his omission here. Quite clearly, by the first day of the Unleavened Bread he means Nisan 14 and not Nisan 15; if he had wished to correct Mark it is precisely this clause which he would have omitted in favour of the other. In both cases he can only have omitted the words because he regarded them as superfluous (cf. ix. 16 and Mk i. 32), not because he regarded them as inaccurate.

Here again it is possible to explain that the evening from 6 p.m. onwards is thought of as belonging to the preceding hours of daylight, and not as the beginning of another day; xxviii. 1 (see note) seems to suggest that Mt. did not use the strict Jewish day. There remains however the difficulty that one whose outlook is so thoroughly Jewish should have chosen this phrase, and not the perfectly correct one that also lay before him, if such a description really involved a breach with Jewish custom. Perhaps therefore we should conclude that just as "Passover" was popularly used as a description of the feast of Maṣṣoth (cf. Josephus, *Ant.* xviii. 2. 2 τῶν ἀζύμων τῆς ἑορτῆς ἀγομένης, ἣν πάσχα καλοῦμεν), so Maṣṣoth was loosely used to cover the preceding day, Nisan 14, and that this might be described as "the first day of the Unleavened Bread" (the use of leavened bread was forbidden on Nisan 14 after 10 or 11 a.m.). See the evidence in S. and B. ii. pp. 812–815. On the Synoptic chronology see note before *vv.* 20–29, "The Last Supper and the Paschal Meal."

ποῦ. Christ was not sleeping in Jerusalem, but left the city every evening (Mk xi. 19). He seems to have been staying with friends in Bethany (Mk xi. 11, xiv. 3). Lk.'s statement (xxi. 37) that he was accustomed to spend the night in the open on the Mount of Olives (the vb. αὐλίζεσθαι does not necessarily imply this, but cf. xxii. 39, 40) is probably only an inference from the story of the arrest. The Passover meal must be eaten in Jerusalem, and the night must be spent in the city (the bounds of which were extended, for this purpose, as far as Bethphage on the Mount of Olives).

18. According to Mk, Christ gave instructions to two of his disciples to go into the city, where they would be met by a man with a pitcher of water, who would guide them to a room where they might eat the Passover. It would seem that Christ, in view of the danger of arrest, and knowing that there was a traitor among the disciples, did not wish to disclose the locality of the room that had been lent to him for the occasion, but had arranged for a guide to meet his chosen repre-

sentatives. Death was very near, but he longed to eat this Passover before he suffered (Lk. xxii. 15), and he took such precautions as were possible. Mt.'s version omits all the significant features of the story.

The Last Supper

20–29. || Mk xiv. 17–25; Lk. xxii. 14–23; 1 Cor. xi. 23–25.

The Last Supper and the Paschal Meal.

Was Christ disappointed of his hope of eating the Paschal meal? Did he in fact die about the time that the lambs that would form the central feature of the meal were being sacrificed in the Temple?

That at any rate is the tradition followed by the Fourth Gospel (Jn xviii. 28, xix. 14, etc.), and though at first sight it is tempting to dismiss it as due to the identification of Christ with the true Paschal lamb, there are indications in the Synoptic tradition that the chronology there is at fault.

The point of difference between the two traditions is not in regard to the days of the week: all agree that the Last Supper was eaten on Thursday night and that Christ was crucified upon Good Friday. But, according to the Synoptists (or rather, according to Mk, for both Mt. and Lk. are following him here), Nisan 14, Passover day, fell that year on Thursday (more exactly, 6 p.m. on Wednesday to 6 p.m. on Thursday): according to the Fourth Gospel, it fell on Friday (6 p.m. on Thursday to 6 p.m. on Friday).

Mk is quite sure that the Last Supper was the Paschal meal. Nevertheless in his account of the Supper there is very little to identify it with that Jewish ceremony: points of contact are limited to the reference to the "dish" (see on *v.* 23), and to the Psalms with which it closed (see on *v.* 30). Moreover, the assumption that this identification is a mistaken one removes apparent inconsistencies from his narrative. Thus when it is stated that the priests were anxious not to arrest Jesus during the Feast, one would conclude that this might be inferred from their actual course of action. It is not very probable that preparations for the eating of the Paschal meal would be deferred until the morning of the day on which it would be eaten. Nisan 15 ranked as a Sabbath: on such a day, at any rate according to the later tradition, it was forbidden to carry weapons (xxvi. 47, 51), trials could not be held (xxvi. 57), nor might one buy or sell (Mk xv. 46: Strack and Billerbeck here are obliged to take refuge in the theory of a mistranslation by Mk of his source). All these difficulties disappear if it is assumed that Mk is in error on one point—the Last Supper was not the Paschal meal.

Attempts have been made to prove, either that the Marcan dating

is right and the Johannine wrong (so Dalman, *Jesus-Jeshua*), or that both are right (thus it is conjectured that differences of opinion existed between the Sadducees and the Pharisees as to when the Paschal lambs should be slain and eaten, since Nisan 15 that year fell on the Sabbath (so Chwolson, *Das letzte Passahmahl*), or as to the actual date of the Feast that year (so S. and B. II. p. 846 f.).

The true explanation of Mk's mistake is probably to be found in the Paschal associations that must soon have gathered round the Sunday Eucharists of the Christians at which the great Deliverance was commemorated (Ex. xii. 14; 1 Cor. xi. 24). Later the Church for which Mk wrote his gospel was to maintain against the Quartodecimans of Asia that the Christian Passover could only be celebrated on the Lord's day.

The Last Supper and Ḳiddūsh.

It has been pointed out (most recently by Oesterley, *Jewish Background*, p. 156 f.) that while the points of contact between the Last Supper and the Paschal meal are few and insignificant, those between the Supper and the ceremony of Ḳiddūsh ("Sanctification") are relatively many and striking. Ḳiddūsh took place in the course of a social meal on Friday nights. As darkness fell and the Sabbath began the meal was broken off while he who presided at table took a cup and pronounced a benediction over it for the sanctification of the Sabbath day. Detailed information as to the Ḳiddūsh ceremony is naturally lacking for the time of Christ, but the later custom was for the cup to be passed round among those present, followed by the blessing and distribution of a loaf. As however the time of the meal has now been changed, and takes place after the ceremony, this distribution of the bread may represent the original grace over the bread at the beginning of the meal.

Some of the resemblances at any rate are too close to be dismissed as accidental. While at the Paschal meal four cups are provided for each person at table, at Ḳiddūsh there is a single cup from which all drink. At the Paschal meal the blessing of the first cup begins the ceremony, at Ḳiddūsh the blessing of the single cup takes place during the meal.

On the other hand, Ḳiddūsh took place on Friday night, the Last Supper on Thursday. It has been suggested that since that year the preparation and eating of the Passover fell on Friday, Ḳiddūsh was transferred to the previous evening. It is possible however to avoid recourse to any such theory, and at the same time to do justice to the affinities of the Last Supper both with Ḳiddūsh and the Paschal meal (cf. Burkitt, *J.T.S.* April 1916).

The Incidents of the Last Supper.

On Thursday morning, Nisan 13, two disciples were sent into the city to make arrangements for the Paschal meal (see on *v.* 18). In the course of the day Christ became aware that he would be arrested before that could take place: nevertheless he determined to eat one last meal with his disciples. The Last Supper is an anticipation, not of Passover, but of the Sacrifice about to be offered, a Ḳiddūsh of the day of Redemption.

Perhaps for the disciples other common meals had been connected with the thought of the coming Banquet of the Kingdom (see note on xiv. 13–21): this one, held in the room where the Paschal lamb should have been eaten, in an atmosphere of impending tragedy, was already associated with the thought of sacrifice and of death. Christ had announced the presence of a traitor in their midst when he took a loaf, pronounced a benediction, and distributed it. It is not the Paschal lamb: it is his body, which he is giving for the redemption of many, as the martyrs had given body and soul for the Law of God (2 Macc. vii. 37; cf. 4. Macc. vi. 27–29, xvii. 8–22). Again, he takes a cup and pronounces over it the Ḳiddūsh benediction, with its reference to Sabbath rest: "Blessed art thou, O Lord our God, King Eternal, who createst the fruit of the Vine...." They have often shared the Ḳiddūsh cup together; now he must drink of another cup: "This is my blood...." But behind the anticipation of suffering there is the certainty of the Sabbath rest to follow, when they will drink New Wine in the Kingdom of God.

20–25. 1. The Announcement of Betrayal. ‖ Mk xiv. 17–21; cf. Lk. xxii. 21, 23; Jn xiii. 21-30. Lk., who from now onwards is largely independent of Mk, places this incident after the following.

22. μήτι ἐγώ εἰμι, κύριε; "It is not I, Lord?"

23. A reference has been found here to the bowl of sauce (ḥarōseth) in which the bread and bitter herbs of the Passover meal would be dipped. Perhaps no more is implied than the "mine own familiar friend, who did eat of my bread" of Ps. xli. 9.

24. οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ. Cf. xviii. 7.

καλὸν ἦν αὐτῷ κ.τ.λ. Cf. xviii. 6 and 1 Enoch xxxviii. 2, "It had been good for them (i.e. sinners at the Judgement) if they had not been born."

25. Introduced by Mt. who, like Jn, wishes to make it clear that Jesus was aware of the identity of his betrayer. Mt., who has inserted *κύριε* in *v.* 22, represents Judas as addressing him as "Rabbi": that he regards as a suitable form of address from a traitor—cf. *v.* 49, the one instance of the use of Rabbi from Mk retained by him. He will

not even permit a true disciple to address Jesus as διδάσκαλε, though he will suffer διδάσκαλος to pass as a description (cf. xxiii. 8, etc.).

On **σὺ εἶπας** see *v.* 64 note.

26–29. 2. "The Eucharist." ‖ Mk xiv. 22–25; Lk. xxii. 15–20; 1 Cor. xi. 23–25.

26. εὐλογήσας. Cf. εὐχαριστήσας *v.* 27: the reference in both cases is to the pronouncing of a "grace," a benediction or thanksgiving to God. The old Jewish grace may preserve the words spoken: "Blessed art thou, O Lord our God, who bringest forth bread from the earth."

ἔκλασεν. A necessary action (cf. xiv. 19): whether Christ attached a symbolical meaning to it as well cannot be determined. Mt. adds **φάγετε**: otherwise the words of delivery are given as in Mk.

27. καὶ λαβὼν ποτήριον κ.τ.λ. On the Ḳiddūsh cup and benediction see introductory notes.

πίετε ἐξ αὐτοῦ πάντες. So Mt. renders Mk's statement, καὶ ἔπιον ἐξ αὐτοῦ πάντες: cf. the addition of φάγετε above.

28. τοῦτο γάρ ἐστιν τὸ αἷμά μου τῆς διαθήκης. As in Mk, save for the addition of γάρ.

τῆς διαθήκης comes rather awkwardly after μου: "my blood-of-the-covenant" seems to be an echo of the story of the covenant sacrifice at Sinai, Ex. xxiv. 8, "And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant." Paul's version introduces a reference to the New Covenant of Jer. xxxi. 31, which however may be implicit in the words in Mk. Since such a thought appears to belong to later theology, τῆς διαθήκης should perhaps be regarded as a Christian addition.

τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν ἁμαρτιῶν. Mt. has substituted περί for ὑπέρ, because the LXX phrase for "sin offering" is περὶ ἁμαρτίας, and has made the thought explicit by the addition of εἰς ἄφεσιν ἁμαρτιῶν. (Contrast his treatment of Mk i. 4, and cf. Is. liii. 12.)

Paul has no corresponding clause here, but he adds τὸ ὑπὲρ ὑμῶν to the words of delivery of the bread (so Lk. xxii. 19 + διδόμενον). If such clauses are glosses, there is little reason to suppose that they misinterpret Christ's meaning.

29. A reference to the thanksgiving for "the fruit of the vine." **καινὸν** implies wine of a new kind, corresponding to the New Heaven and New Earth: cf. Lk. xxii. 16.

Mt. adds **μεθ' ὑμῶν**, substitutes **ἀπ' ἄρτι** for οὐκέτι (cf. xxiii. 39 and *v.* 64), and **τοῦ πατρός μου** for τοῦ θεοῦ.

[Paul's account of the Last Supper in 1 Cor. xi. contains a repeated command to continue the rite, with a reference to the Passover

memorial (Ex. xii. 4): perhaps an interpretation of Christ's words rather than a record.

If Hort's theory in regard to Lk.'s account is accepted, and *vv.* 19^{b}, 20 are rejected as an assimilation to 1 Cor., Lk. places the cup at the opening of the meal, there is no mention of Christ's blood, and the words of delivery of the bread correspond with those in Mk. Is the order, Cup, Bread (found also in the Didache) a further result of the identification of the Last Supper with the Paschal meal?]

On the Way to the Mount of Olives

30–35. || Mk xiv. 26–31; Lk. xxii. 31-34, 39; cf. Jn xiii. 37 f. The city is left much later than usual, and the fact that Judas knew where Christ would be found suggests that the disciples were aware when the Upper Room was left that it was Christ's intention to spend the night in prayer in Gethsemane.

30. καὶ ὑμνήσαντες. A detail that seems to indicate that behind Mk's narrative here lie actual reminiscences of the events. If the Hallel Pss. (cxiii.-cxviii.) are meant, the Paschal associations of the Last Supper would account for their use.

31. The quotation is from a Christian version of Zech. xiii. 7 (Heb. and LXX have the imp. "smite": the context refers to the Mount of Olives xiv. 4). Mt. adds **τῆς ποίμνης**, which is found in LXX A.

32. The context suggests the meaning: "after my resurrection I will gather my flock and lead them into Galilee" (cf. Mk x. 32): but xxviii. 7 (Mk xvi. 7) interprets it as "I will go to Galilee before you" (cf. Mk vi. 45).

34. πρὶν ἀλέκτορα. Mk: *πρὶν ἢ δίς*: cf. Mk xiv. 72. Both Mt. and Lk. omit all reference to a second cock-crowing.

The Agony in Gethsemane

36–46. || Mk xiv. 32–42; Lk. xxii. 39–46; cf. Jn xviii. 1 f.

36. An olive press had given its name to the piece of land or garden (Jn). According to Lk. and Jn it had been frequented by Christ and his disciples.

37. Mk seems to have wished to indicate a parallel and a contrast with the story of the Transfiguration: cf. also Mk xiv. 40 and Mk ix. 6. Mt. substitutes the weak **λυπεῖσθαι** for Mk's *ἐκθαμβεῖσθαι* with its note of "amazed awe" (Swete). Mk's use of the same word in ix. 5 and xvi. 5, 6 should be noticed: it marks the presence of the Divine and supernatural.

38. περίλυπός...μου recalls Ps. xli. (xlii.) 6, 12, **ἕως θανάτου** Jonah iv.

9 (σφόδρα λελύπημαι ἐγὼ ἕως θανάτου), Ecclus. li. 6. "A sorrow so great that it is near to death."

39. πάτερ μου κ.τ.λ. Mk: ἀββᾶ ὁ πατήρ; see on vi. 9.

For the metaphor of the cup see xx. 22 note.

40. In Mk the reproachful question is addressed to Peter, but as "Simon."

42. Mk does not give the words of the second prayer.

γενηθήτω τὸ θέλημά σου. See vi. 10. Is the clause here derived from the Lord's Prayer as Mt. used it, or does this verse represent a second version of the prayer at the Agony which has influenced the Lord's Prayer? Cf. Lk. xxii. 42.

45. καθεύδετε κ.τ.λ. The words are best understood as ironical: "Sleep on now—the time to watch and pray is over!"

The Arrest

47 56. ‖ Mk xiv. 43–50; Lk. xxii. 47–53; Jn xviii. 3–11.

47. ὄχλος. Perhaps in the main composed of the Temple police. Jn's statement that they were accompanied by the Roman garrison under a tribune is not credible.

49. Mt. adds **χαῖρε**: the "Hail, Rabbi" of Judas anticipates the "Hail, King of the Jews" of the soldiers. On Rabbi see on *v.* 25. κατεφίλησεν = "kissed fervently" (cf. *φιλήσω v.* 48).

50. Mt. only: cf. Lk. It is usual to interpret **ἐφ' ὃ πάρει** as in R.V.: "[Do] that for which thou art come." But Wellhausen's explanation is attractive: "[Dost thou kiss me] for the purpose for which thou art come?"

51. The story grows more definite in the course of time. The bystander of Mk is apparently one of the Twelve in Mt. and Lk. (cf. Lk. xxii. 38), and is identified as Peter in Jn. The slave is healed by Jesus in Lk.; his name is given as Malchus in Jn.

52 54. Peculiar to Mt., but cf. Jn xviii. 11. The later evangelists all record some form of protest by Jesus against the use of violence: cf. Lk. xxii. 51. In Mt. a Christian difficulty is also answered.

55. Mt. adds **ἐκαθεζόμην**: for the Jewish teachers were accustomed to sit.

An Examination Before the Sanhedrin

57–68. ‖ Mk xiv. 53—65; cf. Lk. xxii. 54, 55, 63–71.

The Marcan narrative of the trial of Jesus by a full meeting of the Sanhedrin with witnesses to hand very late at night, followed by a consultation in the morning, appears to conflict with probability. Nor do the details of the trial agree with Jewish criminal procedure, if the

Mishnaic Code can be appealed to as evidence. It is true that the latter is "idealized in parts" (Abrahams, *Studies*, II. p. 129), and as Montefiore admits "there have been illegal trials at all times, and even the flimsiest legal forms have sufficed to get rid of an enemy": but it should also be remembered that the Marcan account of what took place during these hours may be based very largely upon conjecture.

The narratives of both Lk. and Jn at this point seem to be more reliable. According to Lk. the only meeting of the Sanhedrin was held in the morning. Jn describes an informal examination of Jesus at night by the high-priest (by Annas—if the text is not disarranged—who then sent him on to Caiaphas), and relates no trial other than that before Pilate. In any case it is probable that from the point of view of the Roman government any Jewish "trial" where the death penalty was involved could be only of the nature of "Grand Jury proceedings" (see Rawlinson, *Mark*, p. 219. The evidence of the Fourth Gospel here agrees with that of the Palestinian Talmud and Josephus, *Ant.* xx. 9. 1). Apologetic motives induced Christians to emphasize the responsibility of the Jewish rulers for the crucifixion, and to minimize that of the Roman government as represented by Pilate.

57. Mt. represents the Sanhedrin as already assembled. The high-priest's palace was not their proper meeting-place.

58. **ἰδεῖν τὸ τέλος.** This takes the place of Mk's statement that Peter was warming himself, which Mt. evidently regards as inappropriate to the circumstances.

59. **ψευδομαρτυρίαν.** Mk says no more than that they were seeking testimony against him, though that is condemnatory enough.

60. The explanation of their failure is given by Mk: the statements of the witnesses did not tally. According to the Mishna witnesses must be examined separately.

δύο. Mk: *τινες*: cf. xviii. 16. Mt. does not describe their testimony as perjured, because he has rewritten the charge. The alleged statement, according to Mk, was: *ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω*. Jesus had accused the priests of profaning the Temple: it would seem probable that they revenged themselves by bringing against their critic the charge of prophesying against the Temple. How serious such an accusation might be made to appear in the eyes of the people can be seen from the stories of Jeremiah (Jer. xxvi.) and of Stephen (Acts vi. 13 f.; cf. Mk xv. 29 = Mt. xxvii. 40). We may conjecture that it was based partly on predictions such as we find in xxiii. 38, xxiv. 2, partly on teaching about the passing away of the material order with the

advent of the Kingdom (cf. 2 Enoch lxv. 10, "All corruptible things shall pass away"; 2 Cor. v. 1. For the coming of the heavenly Jerusalem cf. 1 Enoch xc. 28 f. "They folded up that old house...and I saw till the Lord of the sheep brought a new house, greater and loftier than that first": 4 Ezra vii. 26; 2 Baruch iv. 2 f.; Apoc. xxi. 2, etc.).

διὰ τριῶν ἡμερῶν probably indicates Mk's belief that the original saying referred to the foundation of the Christian Church, the new spiritual Temple, after the Resurrection of Christ. Jn interprets similarly (ii. 19, iv. 21): cf. 1 Cor. iii. 17: Eph. ii. 21; Apoc. iii. 12, etc.

63. ἐσιώπα. "As a lamb that before her shearers is dumb" (Is. liii. 7).

By representing the high-priest's question as put on oath Mt. gives it greater prominence. Yet for both evangelists the claim to be "the Christ, the son of God" (Mk: "of the Blessed") necessarily involved the possibility of blasphemy far greater than any threat against the Temple: it carried with it a claim to "divinity" which the title did not imply for the Jew. That fact, however, affords no reason for doubting the tradition that the examination before the Jewish rulers concluded with an attempt to extract from the prisoner himself a confession of Messianic pretensions. The charge of speaking against the Temple might serve to incriminate Jesus in the eyes of the Passover crowd, but to secure his condemnation they must obtain evidence to support an accusation that would appear far more serious in the eyes of the Roman procurator.

64. Mt. and Lk. have some points of agreement against Mk which raise important questions difficult to answer.

(1) Did our Lord reply clearly and decisively in the affirmative? Mt. and Lk. appear to agree that he did not; but Mk has ἐγώ εἰμι.

(2) How are we to account not only for this agreement but also for the verbal correspondences here between Mt. and Lk.? Mt. has **σὺ εἶπας**, Lk. ὑμεῖς λέγετε: Mt. adds **ἀπ' ἄρτι**, Lk. ἀπὸ τοῦ νῦν (there is nothing in Mk to suggest the addition of such a phrase, and its interpretation presents some difficulty).

It is possible that our text of Mk is defective: *fam.* Θ, Arm., Orig. do in fact read σὺ εἶπας ὅτι ἐγώ εἰμι in Mk. Again, it is possible that Mt. and Lk. have both been influenced by another version of Christ's reply.

σὺ εἶπας. Cf. xxvi. 25, xxvii. 11; Mk xv. 2; Lk. xxii. 70, xxiii. 3. The phrase has been interpreted both as a definitely affirmative answer and as an ambiguous one. Rabbinic literature affords only one real parallel, and unfortunately scholars are again sharply divided as to

its interpretation (see Abrahams, *Studies*, II. p. 1). On the whole it would appear most probable that the phrase means "*I* have not said so." **πλήν** will then introduce the only statement that Christ is prepared to make, and which the high-priest chooses to interpret as an admission. The use of the phrase "Son of Man" after the "Messiah" of the high-priest's question should be compared with Mk viii. 29–31 (see note on xvi. 21 f.). **ἀπ' ἄρτι** (Lk. *ἀπὸ τοῦ νῦν*) seems here to mean "hereafter," with the implication that the occasion spoken of will be "soon" (cf. *ἀπὸ τοῦ νῦν* Gen. xlvi. 30; Tob. xi. 9 LXX): "very soon now there will be no need to put such a question, for all will see the Son of Man for themselves."

καθήμενον κ.τ.λ. A combination of Ps. cix. (cx.) 1 and Dan. vii. 13; cf. xxii. 44, xxiv. 30. In substituting **ἐπί** for *μετά* Mt. assimilates to LXX. *ἡ δύναμις* represents a current periphrasis for "God"; *v.* Dalman, *Words*, p. 200.

65. The obligation to rend one's clothes on hearing blasphemy against God was deduced from 2 Kings xix. 1, etc. Christ's reply even in its Marcan form could not have been interpreted as "blasphemy" according to the later Jewish code (blasphemy, as there defined, involves the use of the Divine name). But it would seem that the term was given a wider meaning at this time; cf. ix. 3.

67. ἐνέπτυσαν. Mt., probably rightly, assumes that the "some" of whom Mk speaks were members of the Sanhedrin. In Lk. Christ is insulted by the guard before the meeting of the Sanhedrin. Cf. Is. l. 6 *τὰς δὲ σιαγόνας μου εἰς ῥαπίσματα, τὸ δὲ πρόσωπόν μου οὐκ ἀπέστρεψα ἀπὸ αἰσχύνης ἐμπτυσμάτων.* Mt.'s addition of **εἰς τὸ πρόσωπον** may indicate that he at any rate had this prophecy in mind.

οἱ δὲ ἐράπισαν. Mk: *καὶ οἱ ὑπηρέται ῥαπίσμασιν αὐτὸν ἔλαβον.*

68. προφήτευσον ἡμῖν, χριστέ. In Mk the demand "Prophesy" comes from those who "began to spit on him, and to cover his face, and to buffet him."

τίς ἐστιν ὁ παίσας σε; Here again (cf. *v.* 64 note) Mt. and Lk. are found in agreement against Mk. But if these words form part of the text of Mt., it is strange that he should have omitted Mk's reference to the covering of Christ's face, which alone makes them intelligible: perhaps therefore they should be omitted as due to assimilation to Lk. A full discussion will be found in Streeter, *Four Gospels*, p. 325.

Peter's Denial.

69–75. ‖ Mk xiv. 66–72; Lk. xxii. 56–62; Jn xviii. 17 f., 25–27. Mt. continues to follow Mk's narrative; Lk.'s account is largely independent of Mk, while Jn's account shows knowledge of Lk.

69. μία. See on viii. 19.

70. Mt. adds **ἔμπροσθεν πάντων**, perhaps remembering x. 33.

71. ἄλλη. Mk: **ἡ παιδίσκη**; Lk. **ἕτερος.** See ii. 23 on **Ναζωραῖος.**

73. ἡ λαλιά σου κ.τ.λ. So Mt. explains Mk's **Γαλιλαῖος εἶ**: Peter used the Galilean dialect. The reading **ὁμοιάζει** for **δῆλόν σε ποιεῖ** is strongly attested (D 𝔏 vt.$^{\text{aliq}}$ 𝔖 vt.^{s}: cf. **παρομοιάζετε** xxiii. 27).

74. καταθεματίζειν. Apparently a strengthened form of **ἀναθεματίζειν** (Mk): cf. **κατάθεμα** Apoc. xxii. 3. The use of **ἀνάθεμα** for "curse" in other than "Biblical" Greek has now been established. Acts xxiii. 12 (**ἀναθεμάτισαν ἑαυτούς**) suggests the meaning that Peter invoked curses upon himself if he should be lying.

ἀλέκτωρ ἐφώνησεν. See on *v.* 34. Lk.'s statement that at this point "the Lord turned and looked upon Peter" is quite consistent with his narrative: Jesus is in the court of the palace guarded by those who arrested him—the Jewish trial has not yet taken place.

75. ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς. The corresponding words in Lk. should be omitted with the African and European Latin.

A Meeting of the Sanhedrin

XXVII. 1. 2. Mk xv. 1: Lk. (xxii. 63–71) xxiii. 1; Jn xviii. 28. According to Lk. the examination of Jesus by the Sanhedrin took place at this meeting (see note on xxvi. 57–68). Mk does not define the purpose of the morning meeting, unless **ἑτοιμάσαντες** is read and he means that they "prepared their decision" of the previous night before the interview with the procurator. Mt. adds **κατὰ τοῦ Ἰησοῦ ὥστε θανατῶσαι αὐτόν**, an echo of xxvi. 59.

The Fate of Judas.

3–10. Peculiar to Mt. In Acts i. 18. 19 another account of the end of Judas is given, which, however, affords independent testimony to the fact that Christians associated a piece of ground near Jerusalem, known as חֲקַל דְּכָא, the Field of Blood, with the traitor and his death. Mt.'s story justifies the conclusion that this field was used as a cemetery. If Judas died about this time and was buried there, this fact and the name of the field could have furnished the foundation for both stories. They are at variance as to the cause of his death. The story in Mt. is of interest as an instance of narrative deduced from Scripture. Zechariah had foretold that the rulers would estimate the worth of the Shepherd at thirty pieces of silver, and Mt. has already recorded the fulfilment of this part of the prediction (xxvi. 15). The prophet continues "And the Lord said unto me, Cast it unto the potter (yoṣer)" *or* "the treasury (ʾoṣar)...And I took the thirty pieces

of silver, and cast them unto the potter'' *or* ''the treasury, in the house of the Lord.'' Mt.'s version of the fate of Judas comes to him from Christian circles where both readings were known, and provides for the fulfilment of both. Judas cast the silver into the house of the Lord, but the Sanhedrin decided that it could not be cast into the treasury: they accordingly gave it to the potter—for the field known as the Field of Blood.

4. αἷμα δίκαιον. The more usual phrase in such a connection would be *αἷμα ἀθῷον* (v.l.); Mt.'s choice of adjective is characteristic.

σὺ ὄψῃ. ''Thou shalt see to that.'' The same phrase occurs in *v.* 24; cf. Acts xviii. 15.

6. εἰς τὸν κορβανᾶν. See note on xv. 5. Josephus similarly speaks of *τὸν ἱερὸν θησαυρόν, καλεῖται δὲ κορβανᾶς* (*B.J.* II. 9. 4). Cf. Lk. xxi. 4 (*τὰ δῶρα*); Mk xii. 41 (*τὸ γαζοφυλάκιον*).

7. εἰς ταφὴν τοῖς ξένοις. If it was used as a burial ground, not for strangers but for criminals, that would explain the origin of the name.

9, 10. διὰ Ἱερεμίου. Mt.'s slip here may be due to the fact that Jeremiah bought a field (Jer. xxxii. 6 f.) and went down to the potter's house (xviii. 2). See on xiii. 35.

The quotation is independent of the LXX, and is rather a paraphrase than a rendering of the Heb. **ἔλαβον** is probably 1st pers. and **ἔδωκα** the true reading (so ℵ 122 ℌ Eus. $\frac{2}{2}$), in view of **καθὰ συνέταξέν μοι κύριος** and the original.

Jesus Before Pilate

11–14. ‖Mk xv. 2–5; Lk. xxiii. 2–5; Jn xviii. 29–37.

11. Pilate had been appointed procurator in A.D. 26, and continued in office for ten years. His official residence was at Caesarea, but his presence at Jerusalem during the Passover festival would be needed to prevent disturbances. His disregard for the religious scruples of the Jews and his severity had earned for him the cordial dislike of the nation. The unsettled state of the country would not prejudice him in favour of a claimant to the Jewish throne, accused, if Lk.'s account is to be trusted, of ''perverting the nation and forbidding to give tribute to Caesar''—a more formidable Judas of Galilee. It was his action in crushing what he believed to be the beginning of revolt in Samaria that eventually led to his recall.

σὺ λέγεις. See on *σὺ εἶπας* xxvi. 64.

Christ or Barabbas.

15–26. ‖Mk xv. 6–15; Lk. xxiii. 13–25; Jn xviii. 38–40. According to Lk. before this incident took place Pilate had sent Jesus to Herod for trial, having discovered that he was a Galilean.

15. Nothing is known of this custom. Mt. is here dependent upon Mk, and probably Jn is also. Mk may have inferred the custom from the Barabbas incident. Lk. makes no such statement (xxiii. 17 is a gloss).

16. δέσμιον ἐπίσημον. Mk: *μετὰ τῶν στασιαστῶν δεδεμένος, οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν.* Since Pilate released Barabbas, the *στάσις* cannot have been a very grave affair judged from the standpoint of a Roman governor, or possibly proof was wanting of Barabbas' complicity in it. In any case the disturbance can have had no obvious connection with any revolutionary movement: it may have been no more than a street riot.

Βαραββᾶν. The true reading here is almost certainly *Ἰησοῦν Βαραββᾶν*, and in the following verse *Ἰησοῦν τὸν Βαραββᾶν* (so Θ, 1 etc. 𝔖 vt.^{s} pal. 𝔄 Georg. Orig.). *τὸν λεγόμενον χριστόν* in *v.* 17 is strong testimony in favour of its genuineness, while the reluctance of Christians to believe that a Barabbas could have borne the name of the Saviour (illustrated by Origen's comments here) will explain its early disappearance in the mass of MSS. (see Burkitt, *Ev. Da Mepharreshe*, II. p. 277; Streeter, *Four Gospels*, p. 136).

It has been suggested that the curious phrase in Mk, *ἦν δὲ ὁ λεγόμενος Βαραββᾶς*, may point to an original reading *ἦν δὲ Ἰησοῦς ὁ λεγόμενος Βαραββᾶς*.

17. συνηγμένων οὖν αὐτῶν. Mt. has obscured the developement of events according to Mk's narrative. A crowd now appears before the procurator's residence. They are presumably quite ignorant of the arrest of Jesus, and have come to demand the release of a prisoner according to custom. If Mk is mistaken as to the custom, we may suppose that they appeal for the release of a particular prisoner, Barabbas.

In Mt.'s version Pilate asks them "Whom will ye that I release to you—Jesus Barabbas or Jesus who is called Messiah?" (for the text here see note on preceding verse).

19. This incident is peculiar to Mt., and bears the marks of the evangelist's style in **τῷ δικαίῳ ἐκείνῳ** and **κατ' ὄναρ**. It serves to emphasize the guilt of "the high-priests and elders."

20. It is possible that the priests promised to support the plea of the crowd for the release of Barabbas on condition that they demanded the crucifixion of Jesus.

24, 25. Peculiar to Mt. The verses illustrate the growing tendency to throw the whole burden of the crime upon the Jews. It is inconceivable that a Roman official would have publicly acknowledged his inability to administer justice. The washing of the hands is interpreted

by Deut. xxi. 6, Josephus, *Ant.* IV. 8. 16. **ὑμεῖς ὄψεσθε** recalls the reply of the hierarchy to Judas. It should be noticed that it is the People (of Israel), not the crowd, who invoke the guilt upon themselves and their posterity.

26. For scourging as a preliminary to crucifixion see Josephus, *B.J.* ii. 14, 9, v. 11, 1.

Jesus is mocked by the Soldiers.

27–31. ‖Mk xv. 16–20; Jn xix. 2 f.; cf. Lk. xxiii. 11. In Lk. the mockery takes place earlier, at the hands of Herod and his soldiers. Jn represents it as preceding a last appeal of Pilate to the priests.

It has been suggested that the actions of the soldiers were in imitation of some pagan custom whereby a condemned criminal was given royal honours for a brief space, or of some popular carnival in which a mock-hero figured; but the incident needs no elaborate explanation. See further Moffatt, *Trial of Jesus* in *D.C.G.*

27. εἰς τὸ πραιτώριον. "Praetorium" from its original meaning "the general's tent," "camp headquarters" had come to be used of "the residence of a governor or prince." It is uncertain whether Herod's palace or the fortress Antonia is referred to here. It appears to have been usual for the procurator to occupy the palace, but if Herod was in Jerusalem at this time, as Lk. asserts, then it is possible that Pilate had made the fortress his headquarters.

28. ἐκδύσαντες. Probably *ἐνδύσαντες* should be read with ℵ^{ca}BD 157 𝔏 vt. 𝔖 vt.^{s} pal.^{cod}: the awkward sentence is due to the fact that Mt. has made Mk's second verb refer to the cloak, and not to the crown.

χλαμύδα κοκκίνην. Mk has *πορφύραν*: Mt. assumes that they made a soldier's scarlet cloak serve for the royal purple.

29. In Mk the reed is only employed to strike Christ, not to serve first as a mock sceptre.

THE CRUCIFIXION

32–50. ‖Mk xv. 21–37; Lk. xxiii. 26–46; Jn xix. 17–30.

32. Mk describes Simon as "the father of Alexander and Rufus." The latter were evidently well known to the Roman Church (cf. Rom. xvi. 13). On *ἀγγαρεύειν* see v. 41, and on the carrying of the cross (or, rather, the *patibulum*, the cross beam) see x. 38.

33. Γολγοθά. A transliteration of the Aramaic גֻּלְגַּלְתָּא, Golgolta, "skull." The name suggests a skull-shaped mound.

34. οἶνον μετὰ χολῆς μεμιγμένον. Mk: *ἐσμυρνισμένον οἶνον*, "myrrhed wine." It appears to have been customary to offer drugged wine to condemned criminals as a narcotic, a work of charity for which

Scriptural support was found in Prov. xxxi. 6, 7. But Mt. finds here a fulfilment of prophecy and rewrites; cf. Ps. lxviii. (lxix.) 22.

35. διεμερίσαντο τὰ ἱμάτια αὐτοῦ κ.τ.λ. The crucified were stripped, and their clothes were the perquisites of the executioners. Mk has added these details under the influence of Ps. xxi. (xxii.) 19. In Jn the correspondence with Scripture is even more exact.

37. οὗτός ἐστιν κ.τ.λ. Mk's *ὁ βασιλεὺς τῶν Ἰουδαίων* is expanded in different ways in the other gospels. The *titulus* afforded Pilate an opportunity for a sneer at the Jews, while at the same time it summarized the real grounds of the execution.

38. It is natural but not necessary to assume that the two robbers were connected with the affair in which Barabbas had figured. They owe their place in the gospel tradition to Is. liii. 12, "he was numbered with the transgressors."

39. κινοῦντες κ.τ.λ. From Ps. xxi. (xxii.) 8.

40. εἰ υἱὸς εἶ τοῦ θεοῦ. Added by Mt. under the influence of xxvi. 64 and Wisd. ii. 18 *εἰ γάρ ἐστιν ὁ δίκαιος υἱὸς θεοῦ, ἀντιλήμψεται αὐτοῦ.*

42. ἄλλους ἔσωσεν...σῶσαι. This would seem to be an echo of later criticisms of the Christian doctrine of a crucified Saviour.

43. Added by Mt., from Ps. xxi. (xxii.) 9; the last clause referring again to Wisd. ii. 18 (see on *v.* 40).

45. According to Mk (xv. 25) the crucifixion took place at the third hour, 9 a.m. (but cf. Jn xix. 14). The prophets had spoken of catastrophe under the figure of darkness at noon or in daytime (Amos viii. 9; Jer. xv. 9). The Christian tradition has also been affected by the O.T. narrative of the Egyptian plague of darkness (Ex. x. 22 *ἐγένετο σκότος...ἐπὶ πᾶσαν γῆν Αἰγύπτου τρεῖς ἡμέρας*): **ἐπὶ πᾶσαν τὴν γῆν** should therefore be translated "over all the land," not as in R.V. margin.

46. The opening words of Ps. xxi. (xxii.). This Ps. has influenced the story of the crucifixion (see notes on *vv.* 35, 39, 43), but it is extremely unlikely that its Messianic interpretation is responsible for the Marcan tradition here. The cry is omitted by Lk. and Jn, and the v.l. in Mk, *ὠνείδισάς με* (D 𝔏 vt.^{cik}), illustrates the difficulty the words presented for Christians.

Christ is represented as having quoted the Ps. in Aramaic. Probably the true reading in both Mk and Mt. is *ἐλωί ἐλωί λεμὰ σαβαχθανεί.* For this the "Western" text substitutes the *Hebrew* form *ἡλεί ἡλεί λαμὰ ζαφθανεί*, perhaps in view of the *ἡλείαν φωνεῖ* of the next verse. [The W.H. text gives *λαμά* in Mk. This is the reading of B; but B here shows Western influence, for it also has in Mk the strange conflate

word *ζαβαφθανεί*.] See for fuller information Ropes' note in Jackson and Lake, *Beginnings*, III. p. ccxlii.

τοῦτ' ἔστιν κ.τ.λ. Mt. seems to have assimilated in part to the LXX, which reads *ὁ θεός μου...ἵνα τί ἐγκατέλιπές με;*

47. Ἠλείαν φωνεῖ οὗτος. Perhaps a jest, based on a deliberate misunderstanding of the cry. Elijah was not only Messiah's forerunner, but was also the succourer of those in distress.

48. Cf. Ps. lxviii. (lxix.) 22 *ἐπότισάν με ὄξος*. By his alteration of the incident of the myrrhed wine (see on *v.* 34) Mt. has represented both halves of this Ps. verse as receiving fulfilment. It is posssible that the incident of the offering of the *ὄξος* had its origin in the Christian interpretation of the Ps. Mk's story is difficult. It is generally assumed that the *ὄξος* was the *posca*, sour wine and water, of the soldiers on guard, in which case it would have been a soldier who offered it to Christ (this is so in Lk. who has a different version of the incident). But in Mk (not Mt.) it is apparently the offerer who says "Let us see whether Elijah cometh," and it is not probable that the remark about Elijah would be made by or would be intelligible to the guard.

49. By transferring the words from the offerer to "the rest" Mt. makes them more intelligible. In Mk the meaning seems to be "Let us keep him alive a little longer on the chance that Elijah may intervene." Mk's *ἄφετε ἴδωμεν* probably means "Let us see" (cf. Mt. vii. 4): **ἄφες** in Mt. can be similarly interpreted, but the context suggests the meaning "Let him alone."

ἄλλος δὲ λαβὼν λόγχην κ.τ.λ. A gloss based on Jn xix. 34.

Portents.

51–54. ‖Mk xv. 38, 39; Lk. xxiii. 45, 47. Mk records only the rending of the Temple Veil: the other portents are peculiar to Mt.

51. τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη. Lk. transfers this incident to an earlier point in the narrative. The Christian story should be compared with the Jewish legends of the supernatural opening of the Temple gates before its destruction (cf. Jos. *B.J.* VI. 5. 3 f.). The author of Hebrews finds in the tradition an allegory of the Christian's immediate access to God (Heb. ix. 8, x. 19 f.). But probably the earliest Christian thought connected the story with the idea of Divine mourning for the sin of Israel and the death of the Son of God. Since a public sign seems to be supposed, presumably the outer veil, before the Holy Place, and not the inner one, before the Holy of Holies, is referred to.

53. **μετὰ τὴν ἔγερσιν αὐτοῦ.** This strange delay in the appearance of the risen saints must be due to an attempt to reconcile a popular legend with the doctrine that Christ was raised as the first fruits of the dead (1 Cor. xv. 20).

54. Mt. adds **καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν**, and makes the cause of the exclamation, not the death of Jesus, but "the earthquake and the things that were done." Lk. apparently feels that such a confession could only have a pagan meaning, for he substitutes *δίκαιος* for *υἱὸς θεοῦ*.

The Watching Women.

55, 56. ‖ Mk xv. 40, 41; Lk. xxiii. 49. Mk is at some pains to emphasize the fact that the women who discovered the empty grave were eyewitnesses of the death and burial: cf. Mk xv. 47, xvi. 1.

55. **αἵτινες κ.τ.λ.** The ministering in Mk refers only to the three named: cf. Lk. viii. 1–3.

56. Mary of Magdala is named among the ministering women in Lk. viii. 1–3, where she is described as one "from whom seven demons had gone out." James (*ὁ μικρός* Mk) is usually identified with James the son of Alphaeus who appears in the list of the Twelve in Mk iii. 18, on the ground that Jn xix. 25 names Mary of Clopas as standing by the cross, and Κλωπᾶς and Ἀλφαῖος might both represent Ḥalphai. Nothing is known of Joseph (Joses). Mt substitutes "the mother of the sons of Zebedee" for Mk's "Salome."

The Burial

57–61. ‖ Mk xv. 42–47; Lk. xxiii. 50–56; Jn xix. 38–42.

57. **ὀψίας γενομένης.** Evidently, however, before sunset. For the benefit of his Roman readers Mk explains *ἐπεὶ ἦν παρασκευή, ὅ ἐστιν προσάββατον*. Cf. Deut. xxi. 23 and Josephus, *B.J.* IV. 5. 2 "The Jews used to take so much care of the burial of men that they took down those that were condemned and crucified and buried them before the going down of the sun."

πλούσιος. Mk: *εὐσχήμων βουλευτής*. Lk., probably rightly, assumes that this means that he was a member of the Sanhedrin, and explains that he "had not consented to their counsel and deed." It has been suggested that Mt.'s alteration is due to Is. liii. 9.

ἐμαθητεύθη τῷ Ἰησοῦ. An interpretation of Mk's vague phrase *ἦν προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ*. See on xiii. 52.

59. Mt. abbreviates the narrative of Mk.

60. The three later evangelists all state that the tomb had not yet been used: cf. Mk xi. 2.

The Guarding of the Tomb.

62–66. This story with its sequel in xxviii. 2–4, 11–15, is peculiar to Mt. It appears to have as little historical foundation as the Jewish calumny which it is intended to rebut.

62. ἥτις ἐστὶν μετὰ τὴν παρασκευήν. Mt. means "on the Sabbath" but why does he not say so directly? The influence of Mk xv. 42 does not seem an adequate explanation of this curious phrase. Was he conscious of the improbability of such action on the Sabbath?

63. μετὰ τρεῖς ἡμέρας. The Marcan phrase which Mt. elsewhere avoids: see on xvi. 21.

65. ἔχετε κουστωδίαν. "Take a guard" (so R.V. margin). *κουστωδία*, like *λεγιῶνες* (xxvi. 53), is a Latinism.

66. σφραγίσαντες τὸν λίθον. See Dan. vi. 17.

The Discovery of the Empty Tomb

XXVIII. 1–8. ‖ Mk xvi. 1–8; Lk. xxiv. 1–11; Jn xx. 1.

1. ὀψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων. According to Mk the women purchased spices as soon as the shops opened on Saturday night, and went to the tomb at sunrise on Sunday morning to anoint the body. But in Mt.'s narrative the anointing is impossible owing to the sealing of the tomb: he therefore omits the purchase of the spices, and states that the object of their visit was **θεωρῆσαι τὸν τάφον.** His note of time is difficult. The R.V. trans. suggests that in abbreviating Mk he has combined two distinct notes of time: "late on the Sabbath" (when the spices were bought), and "dawn" on Sunday (when the women came to the tomb). It is however hard to believe that he would write so carelessly.

(*a*) Since in late Greek *ὀψέ* can mean "after" (M.M. *Vocab.* s.v.; W. K. L. Clarke, *Theology*, March 1923, p. 169), Mt. may intend to describe a dawn-visit, "after the Sabbath."

(*b*) On the other hand, *ἐπιφώσκειν*, a rare word, is used of the next day "drawing on," and does not necessarily imply the beginning of daylight (see Turner, *J.T.S.* xiv. p. 188; Burkitt, *J.T.S.* xiv. p. 538, xvi. p. 79). "Late on the Sabbath, as it was drawing on to the first day of the week" can therefore mean "Late on Saturday night"—an interpretation that appears to be confirmed by the *νυκτὸς ἐλθόντες* of *v.* 13.

It will be noticed that in any case Mt. is not following the Jewish method of reckoning days (see on xxvi. 17).

ἡ ἄλλη Μαρία. See xxvii. 61. Mk here adds Salome, unless the women's names should be omitted, with some Western authorities, at this point in his narrative.

2–4. Mt. deserts Mk in favour of an account from the same source as xxvii. 62–66, xxviii. 11–15. In Mk the women find the stone removed, and entering the tomb see a youth, seated on the right, clothed in a white robe. Lk. tells a similar story, save that he speaks of the appearance of "two men in dazzling apparel." For another account see on *vv.* 9, 10.

σεισμός. Cf. the earthquake at the death of Jesus xxvii. 51 f.

ἄγγελος Κυρίου. The O.T. phrase which occurs in the Infancy narratives i. 20, 24, ii. 13, 19.

5–8. Mt. reproduces very closely Mk's account of the angel's message. He omits *καὶ τῷ Πέτρῳ* after **τοῖς μαθηταῖς**, and substitutes **ἰδοὺ εἶπον ὑμῖν** for *καθὼς εἶπεν ὑμῖν*. On **προάγει κ.τ.λ.** see xxvi. 32 note. Both Mt. and Lk. assume that the women delivered the message, but Mk's words suggest that nothing was said of their experiences at the tomb until after Christ had appeared to the disciples. On the Marcan narrative here see further notes on *vv.* 16–20.

An Appearance of Christ to the Women.

9, 10. Mt. only; but cf. Jn xx. 11–18. This probably represents another version of the previous incident, the supernatural figure being identified with the risen Christ. The words here ascribed to him are only a shorter version of those attributed to the angel.

ἵνα ἀπέλθωσιν κ.τ.λ. An interpretation of *ἰδοὺ προάγει κ.τ.λ. v.* 7.

The Guard and the Jewish Authorities.

11–15. Mt. only; see on xxvii. 62–66.

13. The first reference to this charge: cf. Just. Mart. *Dial.* 108; Tert. *de Spec.* 30.

ἀμερίμνους. "Free of trouble" rather than "free of anxiety": see M.M. *Vocab.* s.v.

THE APPEARANCE IN GALILEE

16–20. Mt. only. This section raises two problems:

(*a*) *The Lost Ending of Mark.* Mk's narrative comes to an abrupt end with the words *καὶ οὐδενὶ οὐδὲν εἶπαν· ἐφοβοῦντο γάρ*. While some scholars find here the original and appropriate conclusion of the gospel, the majority are of opinion that Mk cannot have ended thus—even the sentence appears to be incomplete. But since Mt. in his final chapters has reproduced Mk very closely, it has been suggested that he has preserved, at least in part, the missing portion of Mk's gospel.

Mk. xiv. 28, xvi. 7 would lead us to expect an account of an appearance or appearances of the risen Christ in Galilee. (It is however within the bounds of possibility that xvi. 8—the failure of the women

to deliver the message—introduced an explanation of why the appearances took place, not in Galilee but in Jerusalem.) Further, the prominence given to Peter's denial and the express mention of his name in the "youth's" message suggest that the sequel would have included an appearance to Peter, or one in which he was a prominent figure. It will be remembered that according to the account which Paul had "received," Christ appeared first "to Cephas, then to the Twelve" (1 Cor. xv. 5): cf. also Lk. xxiv. 34.

But in Mt., despite the interest displayed in Peter throughout the gospel, nothing is said of an appearance to him—his name is omitted in *v.* 7. Only in these last five verses do we find anything to suggest a possible dependence upon Mk's missing narrative, a possibility which disappears upon examination. This meagre and disappointing story could only represent the barest summary of a Marcan original, and it is incredible that Mt., having followed very closely Mk's account of the Crucifixion and its sequel as far as Mk xvi. 8—the exact point at which the authentic text now comes to an end—should have adopted another method of treatment when he reached the culminating episode. The suggestion that he abbreviated for lack of space is an argument of despair. We must conclude that the text of Mk which lay before Mt. was no longer than our present one: he has omitted the reference to Peter because as it stood it was pointless, and made the best ending he could with the information at his disposal.

The evidence of the Lucan writings appears to confirm this conclusion, and to indicate that when Mk came into circulation it was mutilated or unfinished. For, according to Lk., Jerusalem is the locality of the Resurrection appearances, and he deliberately adapts Mk xvi. 7 (Lk. xxiv. 6) to conform to this tradition: it is probable therefore that he knew of no authoritative record of Galilean appearances. He relates an appearance of Christ to Peter, but gives no details, presumably because he knows none. [See Streeter, *Four Gospels*, pp. 335–360.]

(*b*) *The Locality of the Resurrection Appearances.* It is strange that the Gospels, which would not have been written if the disciples had not believed that they had seen Christ alive after his crucifixion, should have preserved no consistent tradition as to the locality of these appearances.

According to Lk. the appearances all took place in Jerusalem or its neighbourhood. On the other hand, Mk seems to imply that the scene was Galilee, and was certainly so understood by Mt. Jn would agree with Lk. if the last chapter had not been added: Jn xxi. relates a subsequent appearance in Galilee, and may be one of the first attempts to reconcile the two traditions.

(1) It is sometimes assumed that the disciples, after the arrest of Jesus, fled precipitately to Galilee (Mk xiv. 27. 50). Probability however does not require this, and the evidence is against it.

(2) After the Feast the disciples would naturally return to their own homes. But if they did so, and the appearances then took place, how are we to account for the establishment of the Christian community, not in Galilee but in Jerusalem? "Galilee did not become a Christian country; so far as I know, there were never any Christians established in Galilee till the days when Christians were to be found in every corner of the Empire" (Burkitt, *Christian Beginnings*, p. 84). This difficulty is perhaps not insuperable: with the conviction that Christ was risen came the belief that he was about to return in glory, and Jerusalem might appear the proper place in which to await his Parousia. We might then explain the "Jerusalem tradition" by supposing that at a later date the early Church transferred "to its own locality the experiences of the first witnesses to the risen Jesus" (Jackson and Lake, *Beginnings*, I. p. 303). But we have still to account for the tradition that Christ was raised on the third day. Hos. vi. 2 does not seem in itself sufficient to explain its origin. If it preserves the date of the first appearance, there is no time for the journey from Jerusalem to Galilee.

(3) Burkitt (*Christian Beginnings*, p. 79 f.) has argued that "the Lucan view, that Peter and the little nucleus of believers never got more than a day's journey from Jerusalem between the crucifixion of Jesus and the Feast of Pentecost, is psychologically more probable than that which seems to be indicated in Mark and is actually set forth in Matthew." The Christian community was established in Jerusalem and not Galilee because Jerusalem was the scene of the Lord's appearances. The chief difficulty in the way of accepting this conclusion is that of accounting for the "Galilean tradition," if that indeed goes back to Mk and is not merely a mistaken inference from his incomplete narrative.

16. If Mt. here depends upon Mk xvi. 7, the prearranged meeting-place would be a natural assumption: for the "mountain" cf. v. 1.

17. **καὶ ἰδόντες αὐτόν.** Cf. v. 7 ἐκεῖ αὐτὸν ὄψεσθε, v. 10.

προσεκύνησαν. οἱ δὲ ἐδίστασαν. For διστάζειν see on xiv. 32. The "some" are not necessarily (cf. xxvi. 67) some of the Eleven, but Mt. speaks only of the Eleven disciples in v. 16: in any case this affords but slender evidence for the identification of the appearance with that mentioned in 1 Cor. xv. 6 as made to "above five hundred brethren at once." The doubt here recorded appears to relate to the reality, not the identity, of the figure: this tradition is preserved only by Mt. (but cf. Jn xx. 24 f.).

18–20. The charge with which the gospel ends conveys the final message of the book to the community for which it was written. The universal lordship of Jesus, the world-wide mission of the Church, the abiding presence of Christ—these were truths that the disciples had learnt after the Resurrection, though the teaching had not been conveyed on one occasion, or in the manner depicted by Mt.

18. The fulfilment of Daniel's vision of the Son of Man to whom was given dominion and glory and a kingdom, that all the peoples, nations and languages should serve him: vii. 14 (LXX *καὶ ἐδόθη αὐτῷ ἐξουσία*).

19. μαθητεύσατε πάντα τὰ ἔθνη. Contrast x. 5, 6, xv. 24: for the verb see on xiii. 52.

βαπτίζοντες. See on iii. 6. The Christians seem to have adopted John's rite of baptism at an early date as the ceremony of initiation into the community.

εἰς τὸ ὄνομα τοῦ πατρός κ.τ.λ. Elsewhere in the N.T. we hear of baptism only in or into the name of Christ, though "in the liturgical history of baptism there is but one form, namely, that which employs the Threefold Name" (Thompson, *Offices of Baptism and Confirmation*, p. 211). The Trinitarian formula is found in Didache vii. (probably from Mt.) though in ix. the older form occurs.

εἰς τὸ ὄνομά τινος is found frequently in the papyri "with reference to payments made 'to the account of any one'" (M.M. *Vocab.* p. 451), and it has been contended that Mt.'s words are not intended to convey the formula to be used at baptism (that would be expressed by *ἐν (ἐπὶ) τῷ ὀνόματι*), but the result of baptism: the baptized pass into the possession of the Father, Son, and Holy Spirit. But though Heitmüller (*Im Namen Jesu*) may be right in maintaining that the phrases *ἐν (ἐπὶ) τῷ ὀνόματι* and *εἰς τὸ ὄνομα* in the N.T. are not synonymous, nevertheless the latter phrase equally with the former seems to imply the use of the name.

Eusebius in his earlier writings frequently cites this passage in the form *πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη ἐν τῷ ὀνόματί μου*, and it has been argued that he has here preserved the true text of Mt. Against this must be set the evidence of all extant MSS. and Versions: possibly Eusebius' quotations have been influenced by Lk. xxiv. 47. See Jackson and Lake, *Beginnings*, I. p. 335, and the literature there referred to.

20. τηρεῖν κ.τ.λ. Cf. xix. 17 *τήρει τὰς ἐντολάς*. The Law that the Gentiles must observe is the New Law of Christ.

πάσας τὰς ἡμέρας is a LXX phrase: for **ἕως τῆς συντελείας τ. αἰῶνος** see on xiii. 39.

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